DOCUMENT RESUME

ED 411 391 CE 074 398

AUTHOR	Yamaguchi, Makoto
TITLE	Sharing a Common Future. Report from Japan.
PUB DATE	1997-07-14
NOTE	84p.; Papers presented at the International Conference on Adult Education (5th, Hamburg, Germany, July 14-18, 1997). Some pages contain light, broken type.
PUB TYPE	Collected Works - General (020) -- Reports - Descriptive (141)
EDRS PRICE	MF01/PC04 Plus Postage.
DESCRIPTORS	*Adult Education; Adult Literacy; Adult Students; Community Education; Cultural Awareness; Cultural Pluralism; Democracy; Educational Change; Educational Objectives; Educational Strategies; *Educational Trends; Ethnic Relations; Foreign Countries; Futures (of Society); *Lifelong Learning; *Literacy Education; Multimedia Instruction; Refugees; Special Needs Students
IDENTIFIERS	*Japan

ABSTRACT

This document contains seven previously published papers examining trends in adult education in Japan. "Deepening Democracy" (1992) examines democracy and adult education for special needs groups (women, dropouts, disabled persons, ethnic minorities, and refugees). "Literacy Movement" (1990) traces literacy education in Japan from its beginnings with special emphasis on nongovernmental organization-sponsored activities. In "Education and Culture in the Multi-ethnic Society" (1992), the role, development, and problems of education in a multicultural society are discussed within the context of the structure of Japan's multiethnic society. "Cultural Development, Adult Education, and Local Communities" (1993) presents a global perspective on cultural values in the 1990s and considers adult education in relation to cultural development and social movement. "Future Strategies for Lifelong Learning as Consumption" (1995) suggests strategies for promoting lifelong learning in the 21st century. "Adult Education and Multimedia Society: Living and Learning" (1996) examines the effects of multimedia on business management, office work, lifestyle, and education and reviews Japan's national educational policy on multimedia technology. "Adult Education from Viewpoint of Development Industrial Countries of the Far East" (1993) concludes that adult education should consider not only economic development but also sustainable and cultural development. Fifteen tables/figures are included. Appended is an outline of the Central Council for Education's first report concerning a model for Japanese education in the perspective of the 21st Century "Giving Children Zest for Living and Room to Grow." (MN)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 411 391

5th International Conference on Adult Education
Hamburg, 14-18 July 1997

SHARING A COMMON FUTURE

Report from Japan

By Makoto Yamaguchi
National Federation of Social Education
Ryutsu Keizai University

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY

M Yamaguchi

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

BEST COPY AVAILABLE

E074358

Preface

This small broacher is a compilation of nearly seven years of research and reporting on Adult Education and development since 1990 in Japan. It is based on published six papers which reflect contemporary research and my own thinking of the period in question.
I hope this material will be interesting and useful.

July 14. 1997

Makoto Yamaguchi

Makoto Yamaguchi

Contents

Introduction 1
1. Deepning Democracy (1992) 3
2. Literacy Movement in Japan (1990) 12
3. Education and Culture in the Multi-ethnic Society (1 992) 19
4. Cultural Development, Adult Education and Local Communities (1993) 41
5. Future Strategies for Lifelong Learning as Consumption (1995) 51
6. Adult Education and Multimedia Society: Living and Learning (1996) 57
7. Adult Education from viewpoint of Development Industrial Countries of the Far East (1993) 64
Appendix: Outline of the first Report " Japanese Education in the Perspective of the 2 1 st Century" Ministry of Education. Science. Sports and Culture 71

Contact

National Federation of Social Education
Address: C/O National Education Centre. N0 2-3, Kasumigaseki 3-chome Chiyoda-ku, Tokyo. Japan 100
Fax: +81- 3-3580-2869 Tel: +81-3-3580-0608
Ryutsu Keizai University
Address: No.120, Hirahata, Ryugasaki City, Ibaraki, Japan 301
Fax: +81-297-64-0011 Tel: +81-297-64-0001
E-mail: y-makoto@mxm. meshnet. or. jp

INTRODUCTION

To refer to adult learning, for the past 50 years the Japanese have chosen to use the term 'social education.' This term is probably the equivalent of 'liberal arts adult education' in the West. This kind of education does not necessarily lead to specific vocational or professional qualifications. Instead, the adult's main reason to learn may be intellectual curiosity, cultural improvement, sports, improvement of quality of life, mental satisfaction or just for fun and pleasure.

In 1988 the Ministry of Education, Science and Culture was restructured into 12 departments, one of which was the Lifelong Learning Bureau. At the same time a law concerning the Development of Systems to facilitate Measurefor the Promotion of Lifelong Learning" was introduced. As a result, the Lifelong Learning Council was established in 1990 as an advisory body to the Minister of Education, Science and Culture.

According to the survey 'Learning Consciousness of AJults' conducted by the National Institute for Educational Research in August 1991, the highest Adult Learning interest category was cultural hobbies such as Haiku (Japanese traditional short poems), handicrafts and drawings. Second was sports and recreation skills, and third was primary health care. Following these in order were, computers, liberal arts (history, science and arts) and foreign languages. By sex, women were much moredrawn to study hobbies and home-oriented affairs. Many people also expressed the desire for systematic learning for career and professional growth. Others cited a strong desire to learn simply for "fulfilment of daily life." As a result of this survey, it became clear that Japanese adult education should pay much more attentionto people's need of learning for self-fulfilment.

In the contemporary age, many people are moving across boarders for political or economic reasons as refugees and workers. Their new host countries are becoming multiracial and multicultural societies. Adult education should address this phenomenon with the philosophy of securing the right to receive education for these people including the opportunity to learn the new language, vocational training, civics education and an understanding of culture based on interculturalism. With progress of globalization of the world's business and communications adult education necessary to raise the consciousness a "think globally act locally" mentality based on humanism, sharing of wealth and the perception of a common future for mankind As a learning method of adult education, participatory research will be useful and practical for adult learning to participate in the process of democratic way for social change.

Japan saw itself with two roles. One was to eliminate domestic illiteracy problem altogether and the other was to co-operate internationally to reduce illiteracy especially developing countries. When the International Literacy Year began, most Japanese people were not aware that they fact, however there were a considerable number of illiterate people in Japan who wished to become literate. Some community centers offer opportunities for these people to learn to read the Japanese language.These classes were not for only Japanese but also for Koreans and workers from othercountries as well as foreign women who have married Japanese farmers.

Contemporary society can be defined in such terms as "information intensive society," the internationalized society" or "the aging society". In these contexts, every citizen is keenly expected to live an enriched life, aiming to develop his or her own personalities to the full and strive to achieve self fulfilment. Today, a variety of communication media which have efficiency contributed to the socio-economic development, have deeply penetrated into our daily lives. There

is a wide gap in technical knowledge between competent computer users and in incompetent users.The development of the information technology is faster and more intensive than we expected. Able individuals have been actively participating in social changes that aim to develop a sustainable society. The government encourages workers to keep up their vocational skills throughout their working lives and tries to reduce their working hours and establish a system of paid leave for their educational and professional training. Working hours for an average Japanese workers are still longer than those for workers of the OECD countries. The Japanese Ministry of Labor strongly advocated reducing working hours from 2200 to 1800 hours per annum by 1996.

However this situation has changed due to the increase in leisure time during weekends for both school children and adults. People are now seeking to fulfill their lives by creating unique lifestyles with their own original ideas and abilities. Since 1992, the Ministry of Education, Science, Culture and Sports has proposed a concept of a system of lifelong learning volunteers as a part of their lifelong education policy. Under this system, people are engaged in various kinds ofvolunteer activities gained their knowledge or skills through lifelong learning programs and can feel self fulfillment.

At the Fourth World Conference on Women in Beijing in 1995 approximately 6,000, or one-fifth of all participants of NGO Forum, were Japanese. The Japanese participantsmainly exchanged information and ideas rather than joining discussions about global women's problems. This was due primarily to their language handicap. However,
participants from large number of grass root groups attended and they were able to consider their problem with an international viewpoint. They also were able to join international women's networks. as Japan approaches the 21 St century.

The Central Educational Council of the Ministry of Education, Science, culture and Sports published a report entitled "Japan's vision for Education towards the 21 centuries'" The concept of learning in the report was "the power to, live in and create an affluent society." Needless to say a healthy body is essential in order to live positively. It is thought to be important to foster a well balanced "Power to live" in order to survive this changing society. This fundamental idea for learning should be realized as Japan approaches the 21 century.

1. Deepening Democracy (1992).

Before World War II, the Government exerted strong control through policies influenced by Chinese Confucianism, a hierarchical doctrine emphasizing obedience to rulers. Western ideas of liberalism and democracy were considered to be evil and dangerous and for some 80 years were rigorously suppressed by the Government. After World War II, democracy was introduced within the framework of American Occupation policy, a mere 45 years ago. In the process of introducing American-type democracy into Japanese society, stress was laid mainly on such principles as "by the people for the people" and majority rule, and not much reference was made to human rights and discrimination. This policy might have been adopted in order to avoid confusion following defeat at the end of the war.

Bearing the above background in mind, Japan is markedly lagging behing in the face of recent efforts centred on the United Nations and related organizations to secure human rights and fundamental freedoms, and much of what is seen as common sense on an international level is taken in Japan as evidence of dangerous thinking. However, in 1979 the International Covenant on Human Rights was put into effect in Japan, and this provided an opportunity for giving additional substance to policies relating to human rights and directed against discrimination in Japan. However, sex discrimination, social discrimination against the Buraku people, and racial discrimination against the aboriginal Ainu people do still exist in Japan.

A further background factor is the steady increase in the number of foreign people living in Japan, and in this context and with discussion on a global scale of issues related to human right and education, demands have come to be made for implementation in Japan. Specifically, the last two or three years have seen the problems of Korean, of refugees from Vietnam and Kampuchea, of Japanese who have returned to Japan after many years of residence in China and their families, of workers from Asian countries and from Brazil, and of Asian women married to Japanese farmers, being taken up within the context of adult education in Japan. However, the Convention on the Elimination of All Forms of Discrimination has not yet been ratified in Japan, and questions such as the humiliating practice of fingerprinting foreign residents and the amendment of the Law on the Registration of Foreigners have recently been brought up from the standpoint of discrimination.

The Constitution of Japan is clearly based on the principles of sovereignty being vested with the people, and of respect for human rights and peace. At the present time, in the context of a democratic political system, there are provisions for elections, votes by the people, and direct demands and request as part of citizen participation. However, the Japanese people have no real knowledge concerning these matters. Article 21 of the Constitution of Japan, enforced in 1947, states: "Freedom of assembly and association as well as speech, press and all other forms of expression are guaranteed. No censorship shall be maintained, nor shall the secrecy of any means of communication be violated."

In fact, the freedom of the press and limits of expression are regulated by criteria decided by committees that have the aim of regulating the morals of society. Questions related to the freedom of information and the advance of computerization in society are also raising the possibility of infringement of human rights. Concerning the freedom of religion, prior to World War II , the state religion of Japan was 'Shinto', and the death of all the soldiers killed in the war is commemorated at the Yasukuni Shrine. Christian soldiers and their families have rejected this. In society generally, there is still discrimination in

terms of job, social status or family origin, and against the aged and the handicapped, also high technology, especially bio-technology, is in danger of invading human rights.

The present situation of the Japanese people is one of materialism brought about by high economic growth and a feeling that over 80% of the people can be seen as belonging to the middle class. Article 25 of the Constitution of Japan says that "All people shall have the right to maintain the minimum standards of wholesome and cultured living", but this does not apply to socially underprivileged people who are unemployed or deprived of the benefits of middle class culture. 34 prefectural governments out of 47 have an ombudsman system whereby information is opened to the public, and Saitama Prefecture, for example, has three ombudsmen, but the Japanese people are still not aware of the third generation of human rights.

2. Democracy and Adult Education

If democracy and adult education are defined as learning designed to promote knowledge, skills and ability among the people to enable them to participate in the process of political, social, economic and cultural development aiming at a democratic society which secures sovereignty of the people, fundamental freedoms and human rights, where does Japan stand today?

It seems to the writer of this paper that the Japanese people are weak in political skills and in citizens' participation. In the Basic Education Law, promulgated in 1947, Article 8 (Political Education) states that "the political knowledge necessary for intelligent citizenship shall be valued in education. The school prescribed by law shall refrain from political education or other political activities for or against any specific political party."

However, public sector social education has intentionally excluded provisions aimed at giving opportunities to learn about politics, the Japanese constitution and peace, because the ruling political party, the Liberal Democratic Party, does not want to offer programmes of this kind. These issues are

stressed by the opposition parties. Only very recently has it become possible to organize at Women's Centres courses on politics and administration for women in order to enable them to participate in decision making at public sector councils at municipal, prefectural and national level.

Democracy in Japan was started by the American occupation following World War II with women's suffrage and the democratization of the family. And now, women are increasingly seen as participating in decision making and evidence is mounting of leadership by women. Opportunities for learning about human rights are provided at social education facilities (Kominkan) mainly in relation to the so-called Dowa education (integration of the Buraku and non-Buraku people). Osaka prefectural government and Yokohama municipal government have set up a special division concerned with the development of human rights, and Kanagawa prefecture where Yokohama is located and where many Buraku people lived has drafted an International Law on Human Rights.

Also, the Ministry of Home Affairs has organized lecture courses on the creation of a community and participation in community creation by inhabitants centered on voluntary activities. However, the contents of the course do not include subjects concerned with human rights and fundamental freedoms or with ombudsmen. Last year, Saitama television sponsored by the Saitama prefectural government broadcast a special programme entitled "Human rights in the era of internationalization" as a lecture course aimed at the citizens of Saitama prefecture.

3. Democracy and the Needs of Special Groups

1) Women

Japanese women still suffer from sex discrimination resulting from a consciousness of sex roles deeply rooted in Chinese Confucianism and the division of labour. In the family, domestic work, child-rearing and the nursing of aged parents are the responsibility of women, and in the workplace, they are still

regarded as low-cost, supplementary labour even 6 years after the promulgation of a law requiring equal opporunity in employment for men and women, while in the community they have little participation in the decision-making process as members of public sector councils or committees.

In the International Year of Women, from 1975 into the 1980s, proposals were made for the equality of women and for economic and voluntary activities. Also, reflecting women's status in society, it was hoped that by increasing the number of women actively participating in society outside the family, their status would be raised. In the course of the 1990s, leading up towards the year 2000, the intention is to create a society of shared participation and responsibility for a democracy in which men and women can live independently and autonomously, without any form of discrimination.

In order to realize the above situation, it is necessary to provide various educational programmes within the framework of adult education. For both men and women, opportunities must be provided for learning about women's studies, laws and systems, especially the decision-making process. For men, opportunities should be provided to learn about and acquire the skills of domestic labour, child rearing and nursing. At the same time, women should be provided with more vocational training for career development.

2) The Buraku people

There are in Japan today about 6,000 communities of Buraku people, who still suffer from many forms of discrimination. The Buraku people have a higher level of illiteracy, unemployment and poverty than other Japanese. Their origin goes back to medieval times, but their social status was formalized by a caste system propagated in the Tokugawa era. When capitalism was introduced following the Meiji Restoration in 1871, their class status was maintained by economic pressure. The Buraku people are Japanese, speak Japanese and are the heirs of Japanese traditions.

In 1985, the Integration Measure Deliberation Council, a consultative body to the Prime Minister's Office, defined the Buraku problem by saying that the

so-called Dowa problem (integration of Buraku and non-Buraku citizens) was a human rights issue and that the status of the Buraku people was secured by the Constitution of Japan. In 1989, the Advisory Committee on Improvement Measures in the Buraku Area pointed out that the Government should promote these movements, and that schools, enterprises and various kinds of non-governmental organizations including religious organizations and the mass media should take shared responsibility.

It must now be a very important issue for every Japanese to try to continually improve his/her consciousness regarding human rights. Since this time, the issue of Dowa education has been taken up in public sector social and school education as well as in the training of newly employed people in enterprises. Among the various movements concerned, the Dowa Liberation League has played a central part. Literacy classes in Buraku communities began with the rising liberation movement in the 1960s with the rising liberation movement, and are organized within the framework of this movement. Throughout Japan, there are said to be 600 such classes in Buraku communities. With the great effort of public and non-public sectors, now these discriminations rapidly have been abolishing.

3) Drop-outs from compulsory education

According to a survey carried out by the National Teachers Union, there are at least 1,700,000 people who have not completed the nine years of compulsory education. These people attend evening classes at junior high school level.

4) Disabled persons

In Japan, the Law to Protect Employment for the Physically Handicapped has been in force since 1960. However, this law does not oblige public agencies or private enterprises to employ handicapped persons, but simply promote employment and has little actual effect. The law on Minimum Wages and the Labour Standards Law, the two laws that prescribe wages and labour conditions for workers in general, exclude the handicapped. In the area of adult education, study classes for such people are offered at public social education

facilities (Kominkan). It is over 150 years since the system of braille was invented to enable blind people to read, but it has still not received official recognition in Japan, and for this reason blind people are treated in the same way as illiterates, and many of their human rights are violated.

5) Ainu

The Ainu are an indigenous Caucasian people who survive in Hokkaido with their own language and culture. They were formally designated as Japanese in 1870, and the Meiji Government implemented an assimilation policy directed at the Ainu with the aim of getting rid of the Ainu language, culture and living habits.

In 1899, the Law for the Protection of the Natives in Hokkaido was passed, but without taking Ainu opinion into consideration. Since 1980, the Ainu have been vigorously working to establish a new Law for the Ainu based on human rights and including suffrage issues with the aim of constructing a system whereby minority views would be reflected in the government and in educational and cultural matters, so that for example in schools, education matters concerned with the Ainu people and culture should be carefully taught with due respect given to the Ainu culture and human rights and avoiding treatment of the Ainu simply as an object of tourism.

The Utari ('fellow being' or 'comrade' in the Ainu language) Society is working to establish a new Ainu Law.

6) Koreans

The Koreans in Japan are people who were taken by the Japanese Government for forced labour before or during World War II. These Koreans have not been given voting rights or other basic human rights and face harsh discrimination in employment in that they are excluded from certain occupational categories including those of lawyer, public notary, waterway guide, coastal fisherman and most public service positions.

BEST COPY AVAILABLE

They receive education at Japanese schools equal to that given to the Japanese, but the curriculum is centered round the teaching of the Japanese language and Japanese history and culture. Consequently, their only chance to learn the Korean language and receive information about Korean culture is from their parents.

7) Refugees:

The settlement of refugees in Japan started with refugees from Vietnam in 1978 and Laos and Kampuchea in 1979. Four Resettlement Promotion Centres located in Yamato and Himeji as well as an international refugee assistance centre affiliated to the Foundation for the Welfare and Education of the Asian People provide opportunities for 4-month study courses in the Japanese language (basic and functional literacy), everyday social habits aimed at facilitating assimilation into Japanese society, vocational guidance and training and introductions to jobs. Ten non-governmental organizations including Caring for Young Refugees (CYR) are also working with these refugees.

8) Asian women married to Japanese farmers:

Asian women married to Japanese farmers cover a very wide range. Some of them were formerly entertainers while some of them have a university degree or a teacher's certificate. They have reading and writing ability in their own language. There need to learn the standard Japanese language is very high especially in order to enable them to find work or acquire a driving licence. Public social education facilities (kominkan) offer opportunities for them to study Japanese in literacy classes.

5. Problems and Conclusion

There is an urgent need to:

1) provide learning opportunities aimed at equipping underprivileged people with basic and functional literacy and vocational skills;

2) raise the level of consciousness of the Japanese, through adult education and the use of the mass media, on human rights and anti-discrimination issues;

3) disseminate the values of living together and sharing knowledge, skills and work, and participating in social activities, emphasizing the inclusion of the groups of socially underprivileged people;

4) develop study programmes concerned with politics, human rights and discrimination and expand learning opportunities. Particular emphasis should be put on the third stage of human rights;

5) foster among the Japanese attitudes of acceptance of a multicultural and multilinguistic society on a global scale, and make them especially aware of the Ainu and Korean cultures and languages;

6) provide for foreigners resident in Japan opportunities to study the Japanese language and ways of living in Japan as well as fostering respect for their culture and language.

Japanese society is seeing an increasing emphasis on certification, academic career, qualifications and ability within the framework of a policy of lifelong learning. In this situation, new forms of discrimination arise. The public sector of social education should focus more strongly on underprivileged groups who find it difficult to attend classes at Culture Centres undertaken by the learning and culture industry. Education is a fundamental tool enabling a

person to carry out his or her responsibilities as a member of society, and the democratization of society involves making this tool available to all its members, including at the underprivileged.

2. Literacy Movement (1990)

Introduction

The extent to which the Japanese had their own script prior to the introduction of "Kanji"(Chinese ideographs) is a matter of dispute, but there is evidence that a number of different scripts, eg the so-called "ahiru moji" or "toyokuni moji", did exist.

According to the Kojiki (record of Ancient Japan, 712), Chinese characters, which form the basis of the present-day Japanese written language, were first introduced into Japan via the Korean peninsula through the medium of the Confusian text, "Rongo" and Buddhist scriptures. Japanese nobles and the ruling class studied Chinese characters as well as Chinese laws and systems in the Tang dynasty and established a nation governed by the rule of law.

As it was a tiresome task to write Japanese entirely in Kanji, the Japanese began to write some of them in a simplified way until the symbols retained little or no vestige of their original shape.The resulting syllabic characters, called Hiragana, "Common Kana" began to appear in the 9th century. These are the origin of the 48 Katakana and Hiragana which constitute the present-day Japanese syllabaries.
These simplified characters were used extensively by women who wrote many poems, diaries and novels during the Heian Period (8th-12th century). Among these the novel "The Tale of Genji" is one of the most famous.

A great many educational institutions existed even in the feudal period, especially during the Tokugawa era (17th-19th century); "Terakoya", or "Temple Schools", Japanese voluntary institutions of elementary education in the 16th-18th century, found mainly in towns, sponsored by the Asian and South-Pacific Bureau of Adult Education.fuctioned as elementary schools in which reading, writing and arithmetic were taught by unemployed warriors, monks or others. The textbook was called "Oraimono", and included instruction on how to write various kind of letters, including sending greetings at different seasons, giving information about a new post and issuing invitations. This is said to have been an exemplary textbook for its time. And it is said that literacy ratio was about 75% at this time.

The Meiji Government began a policy which committed people to carry out three responsibilities : military service, tax payment and school attendance. Persons who neglected their duties were punished. Among the children at that time, there were those who could not attend schools because they came from a poor family. Nowadays, Japan is one of the countries in the world that provides a complete basic education for almost all the people.

According to the Course of Studies issued by the Ministry of Education, Science and Culture, Hiragana, Katakana and a few Kanji are taught at the first grade of elementary school with the Roman alphabet added at the fourth grade. And by the end of nine years' compulsory education, children are expected at least to be able to read about1300 characters and write 900. After the World War II, language reformations was made and since 1981 1945 characters are used in daily life.In Japan, nation-wide research on literacy has not been conducted for 35 years. Japanese people are not familiar with the literacy situation in Japan. However, defining "illiteracy" as inability to read and write Japanese, there are approximately 3 million illiterate persons in Japan, 3 % of the whole population. These include people who failed in school and dropped out, handicapped, the Buraku people, Ainu and Koreans. And recently refugees from Vietnam and Kampuchea, Japanese who have returned to Japan after many years residence in China and their

families, workers from Asian countries and Asian women married to Japanese farmers are added.

Japan has about 6,000 discriminated communities of Burakumin, and who are still suffering from forms of discrimination today. The Buraku people have a higher level of illiteracy, unemployment and poverty than others. Their origin goes back to medieval times, but their social status was formalised by a cast system propagated in the Tokugawa era. When capitalism came in following Meiji restoration in 1871, their class status was maintained by economic pressure. This has been a hidden shame for Japan for too many years and must be exposed.

The Ainu are an indigenous Caucasoid people who survive in Hokkaido with their own language and culture.

The Koreans in Japan include those taken by the Japanese Government for forced labour before or during World War II.

Literacy movement in Japan

With its high economic growth, Japan has two roles in ILY. One is to solve its domestic literacy problem and the other is international cooperation, especially for developing countries.

When the ILY started this year, most of the Japanese people were not aware of the domestic problems of literacy. They assume that there are no illiterates in Japan. However, in fact, there are a respectable number of illiterates who wish to be literates.

1. Literacy movement for domestic problems

(1) Provision of opportunities to learn

(Literacy class)
First of all, literacy classes in Buraku communities are organized as a liberation movement. Literacy activities in Buraku communities began in the 1960s with the rising liberation movement. Throughout Japan there are said to be 600 literacy classes in Buraku communities. There are 34 evening classes at junior high schools with 2,700 learners (1986).

Some community centres offer learning opportunities in the Japanese Language. These classes are open to people more widely, not only Japanese but also Koreans, foreign workers from Asian counties as well as foreign women who have married Japanese farmers.

(Evening Class at Junior High School)
According to the survey carried out by the National Teachers Union, there are at least 1.7 million learners have not finished the nine years of compulsory education.These are functional illiterates.

Before World War II, most learners at evening classes were working children. As time passed, the numbers of children decreased and adult learners increased. In the Osaka area, most of the learners are Koreans living in Japan. There are 10 evening classes at junior high schools with 1,700 learners.

(Voluntary Literacy Classes run by Koreans)
These classes were set up by Koreans who had previously studied at evening classes in junior

BEST COPY AVAILABLE

high schools. The junior high schools in which evening classes are held at public-sector schools and the period of learning is limited. Many learners wanted to learn more and they organized themselves voluntarily into literacy classes under the guidance of retired teachers. One of them in Osaka is called a "Mugi-mame Class (barley-beans class)"; the name is derived from private schools in Korea at which students could pay in kind using barley or beans.

2. NGO activities

(1) The Liaison Conference for ILY in Osaka Area, LCIOA

The LCIOA publishes an ILY Newsletter with details of literacy activities written in Kana for those who cannot read Chinese ideographs. Also LCIOA organized a Photo Exhibition in commemoration of ILY attracting 21,414 visitors and futuring literacy activities in Japan as well as other parts of the world. Many Japanese visitors foundthat literacy problems were not limited to other countries of the world but also existed in Japan.

(2) Buraku Liberation League, BLL

The BLL plays a leading role in the LCIOA as well as in the National committee in Tokyo. The BLL is working actively the literacy as well as for the ending of all forms of discrimination. The Buraku Liberation Research Institute affiliated to the BLL publishes the Bulletin of Buraku Liberation.

(3) Caring for Young Refugees, CYR

The CYR was constructed to set up pre-schools and to train pre-school teachers. They conduct literacy campaigns, provide skill training and domestically assist refugees who have resettled in Japan.They publish a newsletter "Konnichiwa CYR desu"in four languages: Kampuchea, Vietnames, Laotian and Japanese.

(4) National Federation of Unesco Associations in Japan

The Federation has started a campaign called the "World TERAKOYA Movement". As part of its movement, it has held a symposium and one Forum.

The symposium was held in Tokyo last September with Dr. Paulo Freire, a world-famous Brasilian educator. And the other is the "Nagoya NGO Forum", held in June of this year, with 200 participants including participants from Sri Lanka, Thailand, Bangladesh, Nepal and Malaysia. Dr. Budd Hall, Secretary-General of ICAE, was invited as a keynote speaker. The Nagoya Forum produced the Nagoya Resolution calling for promotion of "Terakoya" learning centres. The Federation also organised a Photo Exhibition in March of this year.

(5) Asian cultural Centre for Unesco, ACCU

The centre held an International Symposium on Literacy in Tokyo in March of this year on the theme of " Development in Asia and Literacy" with participants from Indonesia, Malaysia, Nepal and Thailand and 300 Japanese.

Ministry of Education, Science and Culture

The Ministry will hold a Workshop for Leaders in Literacy Education on the coming September 25 and 26 in Otsu city, Shiga Prefecture.The purpose of the Workshop is to raise awareness of literacy problems, to understand the problems more deeply and to study effective literacy programmes. 4 persons each from 46 prefectures throughout Japan will participate in the Workshop.

Campaign for International Literacy Year

(1) " Yomiuri Shimbun " Newspaper

In a contract with Unesco in Paris, the "Yomiuri Shimbun" , one of the leading newspapers in Japan, is making efforts to campaign for ILY and fund-raising for developing countries.

(2) "Gekkan Shakai Kyoiku", Monthly magazine of Social Education

Two special issues have been published on ILY one focusing on literacy problems in Japan and the other on Japanese international cooperation in the literacy movement.

(3) Japan Broadcasting Cooperation, NHK

This year, NHK broadcast three TV programmes under the title of "Discrimination and Human Rights - Literacy", "Think about Literacy in Asia" and "a Picture Book for Children jointly produced by People in the World"

International Cooperation

(1) Asian Cultural centre for Unesco, ACCU

At the request of Unesco in Paris, ACCU published a special literacy picture book for children, "Guess What I am Doing ?" The book is mainly aimed at promoting reading skills and habits. The master edition (English) is to be distributed to all UN Member states and each country is expected to publish its national versions for their children.

(2) Shapla Neer, Citizen's Committee in Japan for Overseas Support

The Shapla Neer conducts activities to strengthen Japan's relations with rural community development projects in Bangladesh, assisting literacy, income-generating and health care cooperative-based programs organized by the rural poor.

(3) Japanese Government

The Japanese Government offered 100 million Yen ($ 650,000) to Unesco for ILY projects in 1990.

(4) Foundations

The Daihyaku Mutual Life Insurance Friendship Foundation offered one million yen (US$ 7,000) in 1989 and again 1990 to ICAE's ILY "Book Voyage" project and ASPBAE one million yen in 1990 to a project concerned with ILY. The Nissho Iwai Foundation donated one milliom yen for the ITFL newsletter.

The Commemorative Association for the Japan World Exposition has donated 5 million yen (US$ 35,000) to ICAE's ILY project, to be used either for a seminar held in Japan or for publication for Asian NGOs.

Problems and Strategies

1 Creating Public Awareness

Campaigns for ILY by the Mass media, NGOs, government and prefectural local Board of Education should be more actively organized. In campaigns, active participation by people leads to greater effectiveness. A Literacy Song may be effective in helping the movement.

2 Encouragement of Research

(1) Execution of a nationwide survey of literacy

There is no nationwide survey on literacy in Japan. Most of the Japanese people do not know about the present situation of literacy in Japan. A research project should be carried out first in order to get basic data on all activities. The survey should involve aspirations, accessibility, and the needs of learners.

(2) Encouragement of case studies at micro level

(3) Publication of a Directory of research activities and organizations concerned with literacy for networking.

3. Creating and strengthening a Literacy Structure

(1)Expansion of learning opportunities for illiterate

- Buraku people
- Koreans
- Ainu tribe
- returners from China and their families
- refugees
- foreign workers
- women married to Japanese local farmers
- people who failed in school and dropped out
- handicapped people

(2) Co-learning system of NGO and industry

(3) Establishment of a support system to enable socially under-privileged people to learn

Most of them are living at a low standard in their daily life. Most large groups are women, especially middle-aged and aged.

- Educational leave for learners twice a week for one year
- Temporary facilities for the care of children or elderly people during learning
- Commuting allowance

(4) Design of a literacy program
- Learner's participation in planning the learning program
- Integrated volunteer activities

(5) Counselling and guidance system on literacy learning

(6) Identification of literacy learner's groups and establishment of a Network of Literacy.

3. Encouragement of Debate on Literacy

(1)Identification of criteria for literacy.

The criteria for literacy are different from country to country. There are the following levels.

-elementary literacy
-functional (critical) literacy related to one's social life
-professional (critical) literacy related to active participation in society
-computer literacy and international language literacy

(2) Development of effective programme, contents and method

(3) Language and Cultural Identity in literacy programmes
Korean peoples and Ainu tribes have their own language and culture. In literacy programmes, we should consider these cultures and languages with respect.

(4) Usage of discriminatory words and letters
In Japan there are discriminatory words and letters, and graffiti abusing minority people. Investigation and re-examination of the usage of words is necessary in the literacy movement.

(5) Computer illiteracy and international communication illiteracy
In the modern information and globalization age, any literacy program should include these problems and expand learning opportunities.

4. International cooperation in literacy
(1) Relations between developing countries and industrialized countries
Various forms of literacy problems have been caused by structures especially ecopnomically, technologically and ecologically.

Literacy problems in developing counties and industrial countries are both sides of one coin. There is a necessity for linkage in literacy programmes between developing and unindultrialized countries by sharing information, experiences, ideas and action on literacy.

(2) New concept of international cooperation

- Sharing information, experience, commitment, wealth and common future.
- Aid to literacy projects worked out jointly with donor and receipent agencies or NGOs.
- Recognize limitations of international aid.

(3) Strength of structure of NGO

- Create autonomy of NGO activities in developing and industrialized countries.
- Strength of financing structure in NGOs.

Conclusion

The problems concerned with literacy are different from country to country depending on the socio-economic, political, cultural, racial and linguistic situation. In the

industrialized countries like Japan with a high literacy rate, discrimination between literates and illiterates is severe. People are required to have a higher level of literacy.

Japanese people do not have such a high consciousness about discrimination, human rights and democracy in the light of their long history of being controlled by the government. Recognition of these values is now than ever a challenge for humanity and liberation.

The sunset Glow is beautiful

A letter from Iro Kitadai to Masuko Morita,
of February 28,1973

As my family was poor in my childhood,
I didn't go to school,
So I didn't learn characters at all.
Now I have learned them in the literacy class,
I can read and write most Kana (Japanese simple characters).

When I went hospital,
I used to ask someone to write my name at the reception,
Before, but the other day I tried to write my name by myself.
The nurse called out " Kitadai-san (Ms. Kitadai),
How glad I was to hear it!
The sunset glow was not so beautiful for me when I was illiterate.

Now, that I have learned characters, I can really feel its beauty.
Walking on the street,
I feel very happy, when I find some characters that I have learned,
on the signboards.

As I can count numbers and calculate,
I can enjoy shopping,
In hotels or inns,
people no longer put to me to shame for failing
to recognize my room number.
From now on, I want to study much harder to learn more things,

I want to live another ten years.

3 .Education and Culture in the Multi-ethnic Society (1992)

1. The structure of a mult-ethnic society in Japan
2. Case study of Japanese-origin Brazilians and their families in Oizumi-town
3. The role and development of education in a multicultural society
4. The problems of education and culture posed by a multicultural society

1. The structure of a multi-ethnic society in Japan

In the 1990s, Japan became a multilingustic and multicultural society ¥vith a great number of migrant workers and their families coming to Japan.
As of the end of 1990, number of foreigners staying in Japan ¥vas 1,075,317 representing which shows the most in all of Japan's history.
However in reality 200-300 thousand illegal migrant workers will be added. The majority are Asian (86010), including Koreans (64%) and Chinese (140/0). After the Immigrant law was revised in 1989, especially the 2nd and 3rd generation of Japanese-origin Brazilians and Peruvians with their family increased steeply. Japan belongs to a Chinese confucianism culture which has a tradition placing much value on blood linkage.

Table 1 Number of Foreigners Staying in Japan Classified by purpose and nationality

Unit : person

FOREIGNERS WHO ENTERED JAPAN Classified by purpose	Total(3,504,470)
short-term stay	2,705,533
Stay based on agreement	148,001
Stay as consort of Japanese	104,369
Permanet residents	91,464
Entertainment	75,698
For study	55,935
Home stay	51,933
For attend school	47,150
For training and study	41,090
For investment and management	40,974
Settlers	24,131
For consulting and accounting	22,956
Stay as a consort of permanent resident	19,491
Others	75,745

REGISTERED FOREIGNERS Classified by nationality	(1,075,317) Total
S.& N.Korea	687,940
China	150,339
Philippines	49,092
U.S.A.	38,364
Brazil	56,429
U.K.	10,206
Viet Nam	6,233
Thailand	6,724
Canada	4,909
Peru	10,279
Malaysia	4,683
Germany	3,606
Australia	3,975
France	3,166
Others	39,372

Source : Ministry of Justice, 1990

1) Law and system
There are two kinds of migrant workers at present, that are workers with a "working visa" and the others are illegal workers who entered Japan with a "tourist visa" and work at Japanese farms, and after the "tourist visa" has expired are still staying and continuing to work in Japan.
Migrant workers receive coverage with regard the labour standards law, labour safe sanitation law, labour accident insurance law, employment insur-

BEST COPY AVAILABLE

Table 2 Percentage of Companies Employing Migrant Workers

Classified by industry and size of enterpris

Unit : %

	Now employing	Employed in the past But not now
Total in industries surveyed	10.3	5.0
Construction	4.0	3.7
Manufacturing	10.7	4.7
Transportation/communications	4.7	3.1
Wholesaling/retailing, and restaurants	10.8	4.2
Finance/insurance	14.3	6.3
Services	14.3	6.3
Over 5,000 persons	66.3	3.4
1,000-4,999	26.3	6.7
300-999	14.2	6.2
100-299	6.0	4.4

Source : Ministry of Labour "White Paper on Labour", 1990

ance law, minimum wage law and secured working con-ditions, the same as Japanese workers. For illegal migrant workers, that labour law is not applied and they have to look for work themselves. They live in Japan being frightened with forcible repatriation.

There are foreigners entering with a "trainee visa" under a training system to transfer Japanese techniques and skills to developing countries and to contribute internationally. They are not workers, but trainees and all the laws concerning labour are not applicable.

Table 3 The Trends of Registered Foreign Traineess Unit : Person

Year / Country	1984(*)	1986(*)	1988(*)	1989(*)	1990(*)
Total	4,720(100)	5,175(121)	8,,727(204)	10,817(253)	13,249(310)
China	1,323(100)	2,211(166)	2,884(217)	3,036(228)	4,831(363)
Thailand	442(100)	278(63)	1,487(336)	1,211(274)	1,511(342)
Philippine	273(100)	286(105)	1,005(368)	1,616(592)	1,296(475)
South korea	303(100)	412(136)	806(266)	769(254)	1,193(394)
Indonesia	204(100)	210(103)	330(162)	528(259)	1,047(513)
Others	1,716(100)	1,778(104)	2,215(129)	3,657(213)	3,371(196)

* An index number

Source : Ministry of Justic, December 1990

The intention of the government is not to admit to a great deal of illegal workers actually existing. This system treats trainees under equal conditions of Japanese workers and after their return, it is to contribute to their own job and economy of their home countries. It is prohibited to bring his or her family to Japan and they can not stay more than 2 years in order to avoid a long settlement. They are not workers, accordingly all the laws concerning labour are absolutely applicable. In October 1991, the Japan International Training Cooperation Organization (JITCO) was created to facilitate accepting foreign trainees for possible employment.

Table 4 The Trend of Foreign Trainees accepted into Japanese industry

The types of industry	1982	1983	1984	1985	1986
	*	*	*	*	*
Car	445(1)	687(1)	819(1)	825(1)	688(1)
Industrial Machine	274(2)	318(2)	166(2)	216(2)	162(2)
Construction	72(4)	71(6)	64(5)	74(6)	116(3)
Communication's Computer	84(3)	94(3)	107(4)	115(3)	106(4)
Chemical	60(6)	65(7)	62(6)	77(4)	101(5)
Heavy Electrics	65(5)	87(4)	133(3)	76(5)	96(6)

Source : No. 4 "Kokusai Jinryu"

* An order of popularity

At the revision of the immigrant law in 1989, besides Japanese-origin migrant workers and the above mentioned trainees, "Crime promoted to the increase of illegal migrant workers" and the law was set to punish not only the illegal migrant workers but also employers who recruited the illegal migrant workers.

These laws formed characteristics of the Japanese policy on migrant worker problems.

2) Structure

The migrant workers are engaged in the so called 3D (Dirty, Difficult and Dangerous) simple work in manufacturing, serve in transportation and wholesaling, assistant cooks or waitress in service areas where the work force is short. Their age ranges between 20-35 years and their education standard is high, inculding 42% university graduates, and 25% post-university graduates.

Among illegal migrant workers counting 200,000-300,000, 51% of them are Filipinas and 7% are Thai women. They came to Japan on an entertainers visa with a duration of 6 months but stay over continuing their work. Next is male

Table 5 Percentage of Companies Employing Foreign Workers Classified by Education Backgroundround

Graduation / Industry	high school	univer-sity	post univer-sity	spicial training school	others	un-known	%	number of workers
Construction	51.2%	24.4%	12.2%	9.8%	2.4%	—	100	41
Manufacturing	16.3	57.9	17.6	3.2	0.5	4.5	100	221
Transportation, Communication	21.1	7.9	1.3	—	—	69.7	100	76
Wholesaling, retailing and restaurant	29.8	39.1	3.6	6.2	1.0	20.3	100	419
Finance, Insurance	0.5	83.1	15.9	0.5	—	0.5	100	195
Services	5.1	36.5	37.4	4.7	0.7	15.7	100	1,200
Average Total	12.1	42.2	25.1	4.3	0.7	15.7	100	2,152

Source : "Present condition of foreign workers" by kazuaki Tezuka, Chiba National University, January, 1990

Pakistanis, mostly working in the field of construction. In fact Filipinas and Thai women are differnet from the offical entery into Japan as an entertainers, they are often forced to do work not specified, such as working as bar hostesses or prostitutes.

Table 6 Illegal Workers

Nations / Job		Total		Bar hostesses	Civil engineers	strip-teaser	prostitutes	operatives	Various duties	Waiters	Clerks	Street vendors	Cooks	Others	The organization percentage
Total		11,307		6,086	1,863	260	203	1,101	630	283	200	265	103	349	100.0
(men)			4,289	—	1,862	1	—	1,036	515	187	132	251	96	206	37.9
(women)			7,018	6,086	1	259	203	65	88	96	68	12	7	143	62.1
Philippines	(m)	8,027	2,253	—	1,379	—	—	229	231	152	47	—	21	121	19.9
	(w)		5,774	5,103	1	210	162	30	47	75	32	—	3	106	51.5
Thailand	(m)	1,067	290	—	76	—	—	113	44	8	20	—	14	15	2.6
	(w)		777	702	—	1	30	—	11	7	15	—	14	11	6.9
Pakistan	(m)	905	905	—	200	—	—	350	84	8	10	234	1	5	8.0
	(w)		—	—	—	—	—	—	—	—	—	—	—	—	—
China	(m)	494	210	—	22	—	—	16	63	12	33	—	51	13	1.0
	(w)		284	195	—	7	11	3	18	11	19	—	1	10	2.5
Bangladesh	(m)	438	437	—	146	—	—	145	82	2	15	5	—	23	3.9
	(w)		1	—	—	—	—	1	—	—	—	—	—	—	0.0
South Korea	(m)	208	109	—	27	—	—	66	6	—	4	—	1	5	1.0
	(w)		99	43	—	—	—	31	12	2	1	—	3	1	0.9
Columbia	(m)	32	—	—	—	—	—	—	—	—	—	—	—	—	—
	(w)		32	4	—	27	—	—	—	—	—	—	—	1	0.3
Hong Kong	(m)	23	3	—	—	—	—	—	1	—	—	—	2	—	0.0
	(w)		20	20	—	—	—	—	—	—	—	—	—	—	0.2
Israel	(m)	23	13	—	—	—	—	—	—	—	—	13	—	—	0.1
	(w)		10	—	—	—	—	—	—	—	—	10	—	—	0.1
Malaysia	(m)	18	15	—	7	—	—	—	4	1	—	—	3	—	0.1
	(w)		3	2	—	—	—	—	—	—	1	—	—	—	0.0
Burma	(m)	16	16	—	—	—	—	11	—	—	1	—	—	4	0.1
	(w)		—	—	—	—	—	—	—	—	—	—	—	—	—
Others	(m)	56	38	—	5	1	—	7	—	4	3	2	3	13	0.3
	(w)		18	6	—	8	—	—	—	1	—	2	—	1	0.1
The organization percentage			100.0	53.7	15.5	2.3	1.8	9.7	5.3	2.5	1.8	2.4	0.9	3.1	

Source : Ministry of Jucsice in 1987

BEST COPY AVAILABLE

Table 7 Destination, Number and Occupation of Filipina Overseas Workers (some estimates)

Country	Number	Occupation
Hong Kong	45,000	mostly domestics
Singapore	30,000	mostly domestics
Japan	51,000	mostly entertainers
Italy	100,000	mostly domestics
Spain	42,750	mostly domestics
U.S.A	7,000	mostly nursee
Saudi Arabia	50,000	domestics, nurses
Australia	11,325	mail-order brides
Britain	15,000-20,000	domestics, service workers
Malaysia	4,000-5,000	domestics
Kuwait	5,000	domestics
Canada	5,000	domestics
Sweden	500	domestics

Source : Briefing Paper, Cabinet Assistance System, July 29, 1987

However, there are a number of voluntary support groups to protect their human rigths. In April of this year, the Second Forum on Migrant Workers' Problems was held under the theme of "For walking together with migrant workers" and the situation of many problems such as unemployment, work without pay, hard labour under virtual confinement, lack of compensation for injuries due to work related accidents, children's education, female migrant workers, and welfare aid were reported and discussed for solutions. Illegal migrant workers attended also and declared an appeal. The following are the support groups in Japan.

Tochigi International Life Line
Kanagawa Asssociation and Occupational Disease Center
Foreign Labourers Christian Association
Foreign Labourers Defence Counsel
Asian Womens Shelter

Concerning wages or salaries of migrant workers, it is not legal for an employer to pay less than the amount fixed by the Minimum Wage Law which varies depending on the area or region of work place. On the average it is 500 Japanese yen ($4 U.S.) and 4,000 yen ($32 U.S.) per day.

However, looking at the GNP by per capita, the difference of income standards and economic power, between Japan and countries sending migrant workers, are as follows. 98.6 times of Bangladesh, 26.7 times of The Philippines, 52.6 times of China, even 5.9 times of South Korea. It shows migrant workers aquire an income in Japan, which is many times higher than wages in their own countries.

Table 8 GNP at Asian Countries

	GNP per capita	Index
Japan	15,770	100
South Korea	2,690	17.1
Malaysia	1,800	11.4
Thailand	840	5.3
Philippines	590	3.7
Indonesia	450	2.9
Pakistan	350	2.2
China	300	1.9
Bangladesh	160	1.0

Soruce : "World Bank Atlas", 1987

2. Case study of Japanese-origin Brazilians and their families in Oizumi-town

1) The formation of the Japanese Brazilian society

Oizumi town is 50 kilometers north of Tokyo in Gunma prefecture, it is a small town with a population 40,000. Before the war, there was an airplane factory, which was the major industry, it employed many labourers from all over Japan, and then North and South Korean came to Japan as drafted workers, and after the war, some continued to stay in Japan. After World War Two, American soldiers were stationed in the town, new industries such as Sanyo, Fuji Electric Industries replaced it. In 1986 Japan had a shortage of Labour, as a result Filipinos, Thai and Chinese started to come to Japan seeking work.

In June 1989, Japan revised its immigration policy. And it became more difficult for Asians to enter Japan. Japanese Brazilians and Peruvians started to come to Japan, which was actually replacing the former Asian groups. The change in the immigration policy allowed Chinese to enter as trainees. In June 1991, the number of registered foreigners of the above groups were as follows ; Japanese Brazilians 1,127, Japanese Peruvians 256, Chinese trainees 62 and Filipinos 63.

In August 1991, the Oizumi administration carried research interviews for 100 Japanese Brazilians. These results were; single people 56, family groups 43. Also the answers included the following ; second generation 59, third generation 37, dual nationality 2.

Japanese Brazilians worked at the Sanyo factory, this type of work is called 3D (Dangerous-Difficult-Dirty).

They got the same rate of hourly salary as the Japanese, it's higher than other Asians receive. They wanted to work a lot of overtime to make more money.

Their occupations before coming to Japan are as follows ; General salarymen 55, Technicians 12, Self employed 9, Students 9, Teachers and Professors 4, Government workers 2, No previous employment 5. Most of them had university educations.

Table 9 The Trend of the Number of Registered Foreigers in Oizumi

Unit : person

Nationality	1986	1987	1988	1989	1990	1991
Argentina	0	2	12	32	25	24
Australi	2	1	1	0	0	0
Bolivia	0	0	1	0	0	15
Brazil	0	6	36	277	821	1127
Bangladesh	2	0	1	0	1	1
Cambodia	10	10	10	10	6	6
China	6	14	14	26	46	62
Germany	0	3	1	1	1	0
India	0	1	1	1	1	0
Ireland	1	1	1	1	1	1
South & North Korea	160	153	161	151	149	151
Mexico	0	0	6	5	0	0
Paraguay	0	2	2	1	0	1
Philippine	25	40	35	49	62	63
Thailand	2	19	15	0	4	5
Tonga	2	2	2	2	6	7
America	5	5	5	5	8	6
Vietnam	8	8	8	8	7	7
Malaysia	0	0	0	2	0	0
Pakistan	0	0	0	1	2	3
Peru	0	0	0	51	175	235
Total	222	267	312	623	1315	1736

Source : Oizumi Town Hall. 1991

2) Living conditions

Oizumi-town's policy for the foreigners

BEST COPY AVAILABLE

Their policy for foreigners was to gaurantee fairness, equality and human rights.

(1) They opened Japanese language classes at all elementary and junior high schools as quickly as they could.
(2) The city hall employed a staff, who could speak Portuguese.
(3) At the Oizumi Town Festival, the Brazilians joined as a samba team
(4) Oizumi distributed a Daily-living guide book, written in Portuguese and Japanese for daily life support information. They also publish a monthly magazine, its called "Garapa", which means the foreigners get the information easily.
(5) The Town Hall carried out research with interviews of 100 Japanese Brazilians.

Oizumi-town welcomed the Brazilians to the community, and they apparently enjoy their life there.

The companies and the foreign workers

Companies in the town formed an association for the purpose of employing foreigners of Japanese origin directly, also there is a counselling system for foreigners to help with the daily life.

Companies also paid their home rent. The most important thing is a companies posture to receive foreign workers.

Living conditions in the community

Public administration service is standard for Japanese and foreigners. Recently, they started to participate in Japanese city festivals and "Karaoke" contests.

There are four Brazilian restaurants. At a supermarket, there is a price list written in Portuguese. The supermarket sells Brazilian food, they also have Brazilian staff.

Taxes are charged from the second year on. They are planning to return to their own country, so they are not entered in the national pension scheme.

Should they use a nursery school the first years fee is free, from the second year on, they must pay the same as Japanese according to the Japanese Tax System. The health care service for children, for example, the 3 year olds medical exam, and immunization. The parents are informed by using the

Portuguese language.

Language Communication

They have a higher ability in the use of the Japanese language compared with other foreigners. By the answers of the above-said; Able to speak easy daily conversation 55, Minimal conversation 18, Able to read and write 3, Unable to read or write 23. Second generation; some can speak Japanese, however it depends on the family (if it was taught at home), third generation ; unable to speak Japanese. 80 people felt that the language is difficult. 43% have a problem with communication which causes them to worry. This causes, a communication problem between Japanese and Brazilians, thereby reducing the chance of understanding each other.

The town hall directly employed staff who can speak Portuguese. It's an unusual practice in Japan.

Japanese Brazilians and the differnce of culture

The difficulties about a foreign life style are how to feel and think, and every day life activities. For example, Japanese Brazilians are more relaxed, less worry. They like to take time to eat and socialize. During their life, work is not so important.

But at first as labourers, Brazilians came to Japan, if they live in Japan a long time, they start to enjoy their life in the Japanese local area society, for example, they can teach design at the community center. Brazil is basically a catholic country, however they don't have a close relationship with religion.

There is a big difference from what their parents told of Japan and what that they actually saw. The image their parents described is a Japan that was forty years ago. When Japanese Brazilians lived in Brazil, they were called Japanese, and when they came to Japan, they were called Brazilians. "We are Brazilians." If one Brazilian comes to Japan, his close family will come, too. The human relationship is more close than the Japanese. They do not want to live forever in Japan. From the questionnaire, 83 Brazilians gave that response.

Brazil is a better place to live than Japan. Japanese life style is too full, busy, too speedy etc. Cost of living in Japan is expensive. But when thinking about the Brazilian economy to-day, most think about coming to Japan, saving money and then return home.

In order of priority, Oizumi Town Hall received the following major problems ; 1) Recreation and amusement 2) Racial distinction 3) Support information 4) Housing problems 5) A counselling center for Brazilians 6) Opening of Japanese language classes 7) Events which allow communication between Japanese and Brazilians.

3. The role and development of education in a multicultural society

The education in the multicultural society ; 1) Language 2) Culture 3) Job training 4) Civic education are the main issues.

1) Language

School education

The Ministry of Education, Science and Culture carried out a survey on the " Present Situation on acceptance of foreign students at public elementary and junior high school who find it necessary to study Japanese language, and teaching" in September, 1991. The result of the survey shows that the total number of students in public elementary and junior high school in Japan who find it necessary to study the Japanese language is 3,978 in 1,437 elementary schools and 1,485 in 536 junior high school. The total being 1,973 schools, total students 5463. There are 43 kinds of foreign native languages, Portuguese is 35. 4%, Chinese 29.7%, Spanish 10.9%. In total, 7 languages according to priority account for 90%. At elementary school, the comprehension of Japanese in daily conversation areas follows, Can understand mostly 41.1%, Can understand a little 46.1% and Cannot understand 12.2%.

At the junior high school level, Can most 45.7%, Can a little 43.4% and Cannot 10.7%. Conditions of teaching in the class, studying together with Japanese students depends on the situation, if the students do not understand, the teacher will explain is most. Schools which teach Japanese, as the extra curriculum to help Japanese learning are Elementary schools 373 (26%), Junior high schools 195 (36%).

Table 10 Present Situaton on Foreign Students at Public Elementaty and Junior High School who find if necessary to study Japanese language and teaching

Unit : Person(＊) : %

	Portu-guese	Chinese	Spanish	S.& N. Korea	Vetnamese	English	Phili-ppines	Other (36)	Total
Elementa-ry school	1.665 (41.9)	999 (25.1)	451 (11.3)	139 (3.5)	170 (4.3)	118 (3.0)	94 (2.4)	342 (8.6)	3.978 (100)
Jr.high school	267 (18.0)	625 (12.1)	145 (9.8)	187 (12.6)	93 (6.3)	37 (2.5)	27 (1.8)	104 (7.0)	1.485 (100)
Total	1,932 (35.4)	1,624 (29.7)	596 (10.9)	326 (6.0)	263 (4.8)	155 (2.8)	121 (2.2)	446 (8.2)	5.463 (100)

Source : Ministry of Education, Science and Culture, September 1991

From 1992, the Ministry of Education, Science and Culture, implemented the following measures ; (1) Produce Japanese language teaching materials with information as to the daily life at school (2) Employ teachers to teach the Japanese language, (3) Research and study on how to teach to the foreign students at elementary and junior high school. It is not recognized as schools for ethnic minority students in Japan as in European countries.

In Oizumi-town, there are Japanese classes, which have four levels A, B, C and D (The A class has no problem about learning daily Japanese conversation). Children can adapt, and quickly learn Japanese. However when their parents come to see the class, there is a big problem in language communication.
At kindergarden, children can learn Japanese when playing and general activities. One problem is they are forgetting Portuguese.

Adult Education

The International Literacy Year in 1990 became a momentum guarantee the

rights of learning Japanese language for foreigners, who live in Japan.

Osaka is one of the major cities to offer the Japanese language studies at " Kominkan", adult education center.

Yomikaki Chaya (a reading and Writing class for adults) is Moriguchi city, Osaka

Not only to study Japanese, but to also make friends of people other countries, and to understand their cultures. The members are from South and North Korea, China, Singapore, Brazil, America and Nepal. There are 29 women and

Table 11 The number of students at Yomikaki Chaya

	Men	Women	Total
Japan	0	1	1
South & North Korea	0	20	20
China	0	2	2
Singapore	1	0	1
Brazil	1	4	5
America	0	1	1
Nepal	0	1	1
Total	2	29	31

Source : Moriguchi City Hall, January, 1992

2 men as of January 1992. Teaching system is one to one by volunteers. Yomikaki Chaya has published a newsletter called by same neme.

Japanese, Portuguese language class in Oizumi-town, Gunma prefecture

They have opened two language classes, one to teach Japanese, and one to teach Portuguese. The classes are of a 2 hour duration, and following the class, they all talk with each other for 30 minutes using the words which they have learned. It is opened during July and August in the evening for 5 times, at the

Table 12 The Types of Students at the Junior High Night School

	All Japan(1990)		All Japan(1991)		Osaka(1991)		Tokyo(1991)	
	No.	%	No.	%	No.	%	No.	%
Japanese adults (over 20 years old)	514	19	601	21.3	388	21	52	15
Japanese young students	149	6	108	3.8	29	2	55	16
South, North Korean Returnees of Japan	1,423	63	1,427	51.0	1,119	60	51	14
Japanese residents from China	442	16	435	15.5	220	12	141	40
Settlers (Brazil & Peru)	26	1	46	1.6	11	1	9	3
Refugees(Vietnam & Cambodia)	144	2	83	3.0	29	2	29	8
Others	90	3	106	3.8	43	2	16	4
Total	2,788	100	2,816	100	1,839	100	353	100

Source : The Coordinating Council of Night Junior High Schools in Kinki Area, February, 1992

Kominkan. The number of people accepted are 15 in each class. The teachers are the staff of "Garapa", Brazilian group.

Night junior high school

The night junior high school system, which is not recognized by the Ministry of Education, Science and Culture was opened by The Board of Education in Tokyo, Kanagawa, Osaka and Hyogo prefecture. According to the survey in September,1991 people who didn't have the opportunity to get the compulsory education, 35 schools with 2,818 students in all over Japan. At present there are included South and North Korean 1,428 (51.0%), Returners from China 435 (15.5%), Settlers 46 (1.8%) and Refugees 83 (3.0%). The curriculum at these night junior high schools is the course of study by the Ministry of Education.

Before entering the night school, 45.3% of the people "Never went to school", 18.1% "Never graduated from elementary school", so one class includes different levels of students, "It doesn't work!" The regular text book is of no use, so the night junior high school must create their own text. If they graduate, they will be given their certificate by the Municipal Board of Education.

Adachi-ku Womens Center (Tokyo : Training of Japanese language volunteer instructors)

From 1970, womens volunteer activities started to manifest in Japanese society for the development of their own abilities, so housewife volunteer activity was getting vigorously popular. One of the activities, is as a Japanese language volunteer. Adachi-ku womens Center is the focal point of the training for Japanese volunteers and their activities with these people who finished their language training. The teachers are professional Japanese instructors.

The training system was in 3 steps, and as so far 70 volunteer instructors were trained. Also foreigners who learned Japanese at the center have their own network. The Japanese volunteers also learn a lot of things eg ; value system and culture, from foreign students through the network. And Japanese volunteer instructors have the opportunity to observe Japanese language from the outside.

The attractive aspect of this system allowed Japanese instructors to teach Japanese without the knowledge of understanding a foreign language. The following are a lot of the nationalities who joined the activities. The activities are on Weekdays in the morning, so 80% were women (housewives), who joined.

Brazil, Mexico, South Korea, China, Taiwan, Laos, Hongkong, Vietnam, Thailand, Philippines, Pakistan, Iraq, Russia, America, U.K.,

France, Sweden, Denmark, Australia, etc.

The Womens Center supports information eg ; supplying learning material, printing some data, and helping with nurserys. As students improve in their studies, they wish to learn more advanced levels towards an examination to get a qualification of Japanese language skills, and business language, but the instructors can not adjust to their needs. There is a gap between the students and the instructors.

The administration problems are, how to teach, and there is no follow up training for instructors after their initial training course.

Volunteer instructors work free. They also must think and plan about text and training aids.

2) Culture

The main differences are in the values of thinking, life style and culture. In the daily life at Japanese schools, students can't bring confectionaries, and put on accessories, these are the school rules. Because of the language problem, they become frustrated, and some of them do not come to school. They seem to like the school in general, but they can't follow the class routine.

A questionnaire of foreign labourers, revealed that 66% had no problems in the Oizumi Survey. But they felt that Japanese companies take a long time to do something, too much overtime, its hard to get paid holidays. There is a culture gap between Japanese companies and foreign employees.

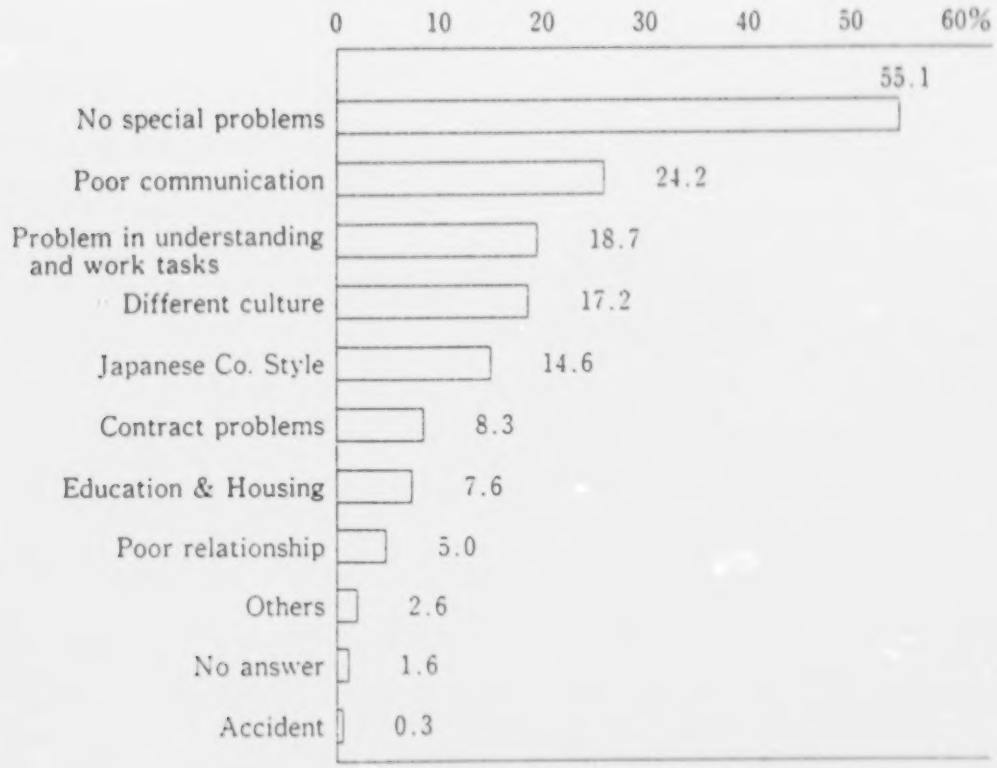
Philippine workers have a problem with Japanese regarding Chiristianity versus Buddism, Chinese have the problem of socialism versus democracy, Iranians have the problem of Islam versus the Japanese culture.

In the future, it may be possible for cultures to adjust, but at present we must carry on as we are. Maybe some migrant workers and their families will return to their home country after two or three years. It seems to me that the common project in participation is useful.

In multicultural learning, we have to develop the method of understanding each other cultures and if we have some similarities we should work together to expand on common problems using individuality and ability, creativity, and imagination in the daily life of the community.

In 1990 the U.N. passed the "International Convention on Protection of the

Chart 1 Problems of Foreign Workers at Japanese Companies (1270 companies received a questionnaire, many probelms were cited by the companies)



Source : Ministry of Justice, Immigration Bureau, "Survey on Foreign Workers", November, 1988

Rights of All Migrant Workers and Members of Their Families", migrants were allowed to maintain their own culture and language, as well as a right to enjoy the language and culture of the host countries and clearly indicated that assistance should the given for it. OECD has expanded their thoughts, and suggestions, on the idea of this inter-culturalism.

3) Civic education

Japanese don't want to rent housing to foreigners, because some foreigners may use housing with a lot of people, making excessive noise. So the conditions of the community are getting worse.

Foreign workers and Japanese live together in the same area, so we should try to be at the same level in daily living. And it should be requested to have opportunities to participate together (eg ; festivals, sports, concerts and symposiums) to understand each other and make a better community. A creation of a new culture by inter learning of each different culture. Now many of the local municipalities and NGO groups, are trying to help and support foreigners, in publishing magazines in various kinds of foreign languages and distribute them. However, other local municipalities, which have not accumulated experience with foreigners, are only in the stage of the guarantee to the rights of life.

4) Job training

There are some cases where foreign workers have accidents, because they can't understand Japanese, eg ; "Dangerous!". The first thing which is needed is the understanding of Japanese well, also safety and health training.

The number of foreign trainees is increasing year by year under the training system, 75% of trainees are from Asia, especially, China, South Korea and Thailand. The types of training are, construction building, agriculture, manufacturing, computer and trading etc.

The Government proposed in the report of "Problems on foreign workers" on June 3, 1992 that foreign trainees should be recognized to work a certain decided term, and extending their term with a training contract with a company.

In this case, the most important factor is, in order to secure equality and objectivity to decide the level of skill standard for foreign workers in the existing skill qualification system included are 133 types of skills for Japanese workers.

4. The problems of education and culture posed by a multicultural society (conclusion)

1) Imbalance of the wealth in the world

Today in Japan, foreign workers who legally enter Japan and their families are secure under human rights by laws, but illegal aliens do not have this protection. Universal imbalance of the wealth is a kind of oppression.

How can we solve this probelm? By work or by official development assistance? We should have a value system and policies for Japanese and

foreign workers living together and sharing life.

2) Communication and the literacy in Japanese language

The biggest problem for foreigners in Japan is communication. This language problem for foreigners is a concern for their survival. The Japanese language belongs to the Ural Altaui, so it is different from the western language. In Japan today the number of people who can speak English is getting larger. If a foreigner can speak English, they probably may not have as much difficulty in communication, except the complicated issues, for example a contract.

However the foreign workers and trainees will return home after 2-3 years, what should we teach them in useful Japanese on daily living and work, etc. And especially, as functional literacy, we should develop the contents, method and teaching materials. The trainees would do better to study Japanese before they come.

The problem of learning Japanese, is the three types of letters, that is Hiragana, Katakana and Kanji (Chinese character).

Japanese women have a high education level, and they have the potential ability to be Japanese language volunteers. It is expected that there will be the training of more Japanese language volunteer instructors.

3) Japanese feeling and activities based on human rights and internationalism

Japan has a climate of sensitivity to the increase of the foreign population. In the process of modernization from the Meiji era, Japan wished to enter the western countries and left out Asia. However, this policy created discrimination to other Asians, along with a inferiority complex regarding Anglo-Saxons. At first, consciousness and attitude of the Japanese from the penisular nation's, feeling and racial prejudice should be changed. The foreigner falls into mental alienation a cultural isolation in daily life in Japan. Therefore, they have uneasiress in their daily life. Today, international order is based upon human rights a fundamental freedom and democracy which means to eliminate racial and sex discrimination, and sharing wealth, information, knowledge, skills and ideas of living together in the global village.

Foreign workers are not only providers of labour, but also are people with their families the same as us. They find it difficult to communicate in the

Japanese language with us, but they are adults with rich knowledge and experience. We should use more of the foreigners knowledge and technics, that is diversity and similarity of culture in the daily life in the community.

4) The examination of international qualifications

The examination of international qualification standard of job and training to foreigners, labour standard laws are applied as to the Japanese, but in fact it is not always practiced, even though the foreigners are high school, and university graduates.

The ILO has a standard, "the same work", "the same wage" and this must be maintained in Japan. The research and development at the EC European Center for Development of Vocational Training in Berlin is useful to Japan. Today is a qualification society.

5) Re-examine on shortage of the labour force and of policies

After World War II , at the reconstruction of war damage and the term of high economic growth European countries invited a great deal of migrant workers. However in Japan at the high economic growth start-ing 1955, junior high school graduates from poor farmers, villagers and housewives were employed and tided over. After 35 years, Japan faced seriously a shortage of labour, because Japanese companies opened their firms in foreign countries and became multi national enterprises. Many enterprises used the robot system in their production and employ older people.

The UN adopted in December 18, 1992, A convention guaranteeing the rights of all foreign workers and their families. This convention gave the same rights to foreign workers as Japanese, eg ; Fundamental human-rights, Wages, Working conditions etc. I suppose this makes a strong influence on the Japanese administraion, regarding foreign workers in Japan.

4. Cultural Development, Adult Education and Local Communities (1993)

1. 1990's cultural values - from a global perspective

(a) The value of sustainable development.

Cultural development before the 1970s was for economic development and emphasized national or cultural identity but in the present, the 1990s, cultural development will aim for survival for mankind and a sustainable development of planet earth.

Since the industrial revolution in England started in the latter part of 18th century, economic development has been supported by the values associated with mass production and mass consumption. This development offered us a pleasant and enjoyably high standard of living. When we became aware of the true costs, we discovered this lifestyle entailed public hazard, suffering for many, and a deteriorating natural eco-system.

The document Earth graven menace which was issued at the Toronto Summit in 1988 emphasized that environmental considerations should be taken into account in all the processes of economic decision making in order for human beings and the earth to survive. It also supported the concept of sustainable development.

Valuing the earth and desiring to protect it leads to the concept of supporting natural ecosystems and encouraging a lifestyle based on conservation of energy and resources. Consuming less, recycling and reusing become important, rather than a constant doer to produce.

(b) Living together with nature

The drive for economic development created prosperity and stability for some sections of the world community but many deprived peoples share little of this prosperity. Society has also been segregated from nature.

At the present time the values which have promoted modernization through struggle against and conquests of nature face a thick wall between preservation of the natural environment and sustainable development.

The United Nations Human Environment Conference warns, in its statements on the human environment, that if mankind continues to use the power to change the environment carelessly, various regions on the earth will have polluted water, defiled air and irrecoverable resources will be lost to the earth's eco-system.

Japanese traditional thought, based on Zen Buddhism, promotes a lifestyle based on "Living together with nature" which is familiar to and enjoyed by many.

It is seen in Haiku (short poems of seventeen letters), Tanka (short poems of thirty one letters), flower arrangement, drawing, and in the tea ceremony. It could enrich contemporary ideas about the value of the earth.

(c) "Seihin" value

What constitutes abundance or wealth? What is quality of life? These questions result from our prosperity. In the process of economic development, a separation between the reality of the consumer society and emotional satisfaction has occurred.

The Japanese people do not feel the reality of enrichment. Before, they wanted the rich, American way of life symbolised by ownership of cars and refrigerators. Now

they are seeking a new "Japanese" way of life.

The 21st century will be the age of "kokoro" which could be interpreted in English as "heart, mind, spirit, mentality or humanity". It means changing a lifestyle with materialism as its core value to one where quality of life is paramount.

In the past it has been said that the enjoyment and promotion of "culture" was just as amusement and the preserve of women. However, now with weekly two day holidays for workers and five days' schooling for children people's free time has increased.

Japanese people are seeking to change their lifestyles, to live with more autonomy, individual fulfilment and cultural self-expression based on their own original ideas and ability.

Last autumn, a book entitled *Thought of Seihin*, written by Koji Nakano was published and it continues to be a best seller.

The book describes the lifestyle of a priest of Zen Buddhism who, though he had a minimal standard of living, developed a high quality of thought. The books ideas warn against the social climate of materialism.

The lifestyle of "Seihin" is a way of living unconcerned with profit, greed or flattery, but content with poverty.

The people most influenced by these ideas are hard working senior workers in their fifties who are retiring soon.

It is interesting that people in Europe and the USA take an opposite direction to Japanese. They work for wealth in their retirement.

(d) The value of sharing

What family we were born into was ordained by fate and there was no choice in the matter. This accident or chance decided whether we live in a developing or in an industrial country.

Assistance for development was started by Anglo-Saxon volunteers, people who were inspired by humanism in the nineteen sixties.

However the philosophy of contemporary development, the valuing of living together and sharing the wealth of the earth and even the vision of our common future is different from that of the nineteen sixties or seventies.

The security of all humanity, its rights to fundamental freedoms and human dignity are seen as basic, in order for us all to live as human beings.

Respect for human rights and democracy, independence for and equality among men and women, whether they be aged people, handicapped or of a different race require from us a lifestyle emphasising sharing and living together. Also it means joint participation and cooperation in creating social change which moves towards that new direction.

(e) Interculturalism

The end of the cold war and the economic gap between the South and the North brought about the independence of many countries. It also caused an international migration of large populations and the formation of multi-ethnic, multi-cultural and multi-linguistic societies.

It threatened national identity, cultural identity, and produced linguistic problems as well as educational problems.

Considering such diversity of culture in a community, we should recognize a relationship of culture not international but intercultural. In World War II, Hitler and Japanese leaders used "culture" and education for political ends. We should create the political meaning of culture.

The 43rd Session of the *International Conference on Education* in Geneva held in September, 1992 was sponsored by UNESCO. It had the theme of "The contribution of education to cultural development". The *United Nations Conference on Environment and Development* (UNCET, Rio de Janeiro) searched for new common value and norms. They suggested:

1) sustainable development and values

2) enrichment through access to culture and learning

2. Adult Education and Cultural development from different perspectives

(a) Environmental Issues

At present, what is meant by "the quality of life" and a good life style in changing. With the improvement of living standards and the spread of higher education in Japan today, people have begun to seek not only material affluence but spiritual and personal fulfilment as well.

Japanese people who love nature take walks in the fields for pleasure and to benefit their health. Others learn history and culture. There are many groups interested in such things as herbs, bird watching, or the observation of astronomy. Those who are interested in archaeology participate in excavation activities as volunteers and learn about ancient culture. The Environmental Agency of the Japanese Government set up a Data Bank in 1991 to collect information related to learning about the environment and to diffuse it to support environmental learning.

(b) Development of human rights

(Cultural rights and democratization)
The ethnic cultures of international migrants and aborigines are rich, but this is not often recognized. Cultures may be ransacked for commercial gain.

The mutual understanding and preservation of cultures, and participation in cultural activities helps individuals express themselves in an enriching and fulfilling way.

We should not only learn our own culture but also learn another culture and be bilingual or multi-lingual.

This is especially true for migrants who may need to reassimilate the culture and customs of their home lands when they return.

(Decentralization of culture)

Culture is not only regarded as something which is concentrated in cities. "Culture" exits wherever people live. However it is influenced by the "cultural-education industry".

The Ministry of Home Affairs of the Japanese Government developed the "Home Town Creation Project" in which they offered a share of 100 million yen to municipalities. The purpose was to allow their citizens to create new community through joint planning and participation.

The report as at November 1992 shows that in 3,223 municipalities (98.9% of the total) 10,693 projects are being executed.

Among the projects concerned with culture are the following:

· Create image of local community	2,867 project
· Training including cultural animator	2,322
· Promotion of cultural tourism	1,936
· Transmission and utilization of traditional culture	1,307
· Promotion and development of new culture of home town	1,100

(c) Women's issues

Women have taken a roles as transmitters and disseminators of culture. For women, cultural activities are more popular than they are with men.

Women, especially house wives, who have much more free time as a result of the reduction of work needed in the home, participate in cultural activities for enjoyment and fulfilment of their life.

Traditional Japanese cultural activities such as the tea ceremony, flower arrangement and calligraphy were a kind of "education for marriage" for girls.

The Iye Moto system (master family system) still exists and this offers the achievement of a degree and a qualification as master or teacher. However, decision making members of the cultural organizations are overwhelmingly male.

On the culturally negative side in the sex industry which commercializes the female sex. In particular, poor women from South Asian countries who have no vocational training have fallen victims to this industry. Many of these women go to industrial countries beyond the border and they are forced to work as bar hostesses or prostitutes.

(d) Aged adults

Local traditional cultures are supported by aged adults and women. These people participate in a variety of cultural activities such as folk crafts, calligraphy and performing arts. They simultaneously practice the local culture and transmit it to the next generation.

3. Adult education, cultural development and social movement

Cultural development exists in the activities of grass roots people in local communities. With the improvement of living standards and the spread of higher education in Japan today, people have begun to seek not only material affluence but spiritual and personal fulfilment as well.

Cultural activities as a self-expression have been expanding, from learning about them, to practical activities, and from these activities to networking beyond the local communities.

Local citizens can enjoy the outstanding works of performing artists or choose to participate themselves. The activities of cultural groups, circles and organizations play a very important role in cultural development. They make it possible for everyone to participate in a wide range of activities. Popular participation in cultural activities and movements are shown in Fig. 1.

Local communities, by taking advantage of distinctive culture, are important in making people's lives comfortable and worth living.

Fig. 1 **Popular Participation in Cultural Activities**

Category	Number of amateurs (approx.)	Description
Music		
(Chorus)	1.5 million	Includes PTA (Parents and Teachers Association) — organized choruses, community choruses of housewives, and choruses presenting year-end performances of Beethoven's Ninth Symphony.
(Instrumental music)	0.8 million	Chiefly wind-instrument performers in high shool brass bands.
Fine Arts		
Appreciation	10 million	Creative activity is extremely diverse and forums for its exhibition are numerous;
Artists	5 million	a great deal of amateur art in presented for display in some form.
Calligraphy	over 10 million	Instruction is provided by private teachers and alternative education organizations. In recent years calligraphy is increasingly popular among women and the elderly.
Drama	0.5 million	Includes members of high school clubs, and theater groups organized at workplaces, local citizens' groups, and young people's groups.
Folk song and dance	5 million	Majority are older adults and senior citizens. Efforts should be made to familiarize young people with these traditions.
Tea ceremony	6 million	Instruction in provided by a number of old family run schools including the Omotesenke and Urasenke schools.
Flower arrangement	3 million	Mainly persons receiving instruction by teachers of the three major family run schools, Ikenobo, Ohara, and Sogetsu. There are over 1,000 schools of this kind.
Game of *go*	10 million	Strategy game has recently attracted an increasing number of young people.
Game of *shogi*	23 million	Chess-like strategy game that enjoy wide popularity.
Gin'ei (poem reciting)	4 million	Recitation of classical or Chinese-style poems taught by many schools. The major schools, whth a membership of 3 million, form the Japan Ginken Shibu Association.

Sources: Cultural Affairs and Administration in Japan (Agency for Cultural Affairs) and other surveys

BEST COPY AVAILABLE

A variety of local measures have been undertaken in response to local needs in recent years, and most of these measures seek to further not noly local economic development but the reaffirmation and revival of traditions rooted in local areas. This trend in which culture is made the pivot of measures for the improvement of the local environment and the establishment of the regional cultural identity, is laudable.

In Ina town, Saitama Prefecture, 30 km north from Tokyo, the Saitama Prefectural Citizen's activity Centre is the first of its kind in Japan to promote its citizen's own activities. These activities include voluntary social welfare work and learning activities undertaken by women, youths, and senior citizens. They offer audio-visual learning materials and equipment as well as study courses in audio-visual skills.

It operates as follows:

- offers references and consultation services for each activity
- offers learning opportunities for leaders of the community and also offers many lecture courses to promote every citizen's lifelong learning
- functions as cleaning house for information on prefectumal citizen's activities and also offers research into the development and promotion of these activities

A nation wide Cultural Festival is held every year to bring together amateurs in many fields, providing them with the opportunity to meet, compete, demonstrate their skills, and establish contact with others of similar interests. Its aim is to heighten interest and participation in cultural activities, helping to stimulate new and original creative endeavours.

Large-scale cultural events have also been held in other local areas in recent years, but awareness is growing that development of local communities depends on the nurturing of folk and other traditional performing arts and handicrafts as well as the preservation of arts and crafts which are unique to specific local areas.

Municipalities are supporting the development of local cultural groups, circles and organizations which play a central role in strengthening cultural activities among local citizens.

4. The municipality, a space for Adult Education and cultural development

Administration for cultural development supports the cultural environment and the cultural activities undertaken by the citizens.

(a) Cultural development in cultural activities

The role of local government cultural policy is to support and assist spontaneous and voluntary cultural activities, to cultivate the conditions under which citizens benefit from and enjoy culture. They will do this by assisting individuals and private organizations as much as possible, alleviating imbalances in the allocation of resources.

Specific cultural roles and programs at local level are outlined below:

1. General improvement of the cultural infrastructure
   a. Gathering and dissemination of information on culture
   b. Support and encouragement for cultural groups and organizations
   c. Improvement of the physical infrastructure of cultural facilities
   d. Support of professional artists and other persons who carry on cultural traditions

2. Expansion of opportunities for popular participation in and promotion of culture in local areas
   a. Implementation of cultural programs of various kinds such as cultural festivals and other local activities
   b. Promotion of programs which bring outstanding performing arts and other events to local areas
   c. Promotion of various locally unique cultural activities sponsored by municipal areas

3. Preservation and utilization of cultural properties
   a. Protection, repair and preservation of cultural properties for the enrichment of popular life
4. Promotion of international cultural exchanges
   a. Creation and development of new forms of culture through contact and

exchanges with other culture

b. Cultural contribution to the world

In preceding years, municipalities poured their resources into the construction of civic centres, museums and various exhibition halls. Now efforts should be shifted to training professional staff in those facilities, invigorating volunteer activities and strengthening the cooperation among cultural groups, circles and organizations. Thereby making it possible for those facilities to be used to give local citizens opportunities to enjoy fine works of performing arts and to become cultural centres in the daily lives of the local people.

(b) Cultural developments in administration

Since 1978 culturalizing of administration has been promoted by the Cultural Agency of the Japanese Government. In the Saitama Prefectural Government, the whole administration was reviewed from cultural perspectives, that is in the light of humamity (peace, thoughtfulness), locality (symbolic value, familiarity, relation to local history), creativity (originality, crafts) and beauty.

In February 1992, Saitama Prefectural Government held a series of symposium, lecture meetings and mini-concerts with the theme of *Town formation through culture*".

5. Future tasks of adult education and cultural development

In conclusion, the following problems should be pointed out as future tasks of adult education in Japan.

(a) Development of systems to organize volunteers willing to devote time and talents to artistic activities
(b) Training cultural promoters in the managing of artistic and cultural activities
(c) Creating efficient liaison systems to link artists and arts organizations with their sponsors
(d) Encouragement of industrial donations

Reference:
Cultural policy in Japan - Current Situation and Future Issues 1992, Agency for Cultural Affairs, Japanese Government

5. Future Strategies for Lifelong Learning as Consumption (1995)

The 21st century will be the age of "Kokoro" which could be interpreted as the mind, spirit, mentality, or humanity. This will mean a transition in lifestyle from an emphasis on materialism to one where quality of life is paramount. In enterprise efforts are made to pursue "productivity" and "humanity" at the same time. Yet how can investment be compatible with "consumption"? In adopting future strategies I feel that learning activities for consumption should enable us to live with some purpose.

1. The present situation of working life in Japan

Working hours in Japan are still longer than those in the OECD countries. In 1990, the annual working hours were 2,124 compared with 1,948 in the U.S.A., 1,953 in England and 1,683 in France. The Japanese Ministry of Labour strongly implemented a reduction in working hours to 1,800 by 1996. Most Japanese have to spend long hours commuting due to high land prices. while seventy percent of commuters in the OECD countries spend less than thirty minutes and ninety percent spend less than sixty minutes travelling to work, only five percent of Japanese commuters commute for less than thirty minutes, thirty-five percent between thirty and sixty minutes and more than eighty percent commute between sixty and ninety minutes.

In addition to these longer working and commuting hours the number of work days in this county exceeds those in the OECD countries. while Japan has 247 days the U.S.A. has 226, England has 218 and France has 211. Consequently Japanese workers have little time for extra learning during their free time. Most companies offer their employees extra learning opportunities during work hours. Even if some effort has been made to reduce working hours, most employees refuse to work less due to salary reductions. For this reason many small enterprises employ cheaper foreign labour.

There is little demand for learning from men between the ages of 18 and 65. Although the Labour Laws state that the retirement age is sixty, most men choose to take another job until the age of sixty-five. Following their second retirement most men embark on a third learning course. The pattern of Japanese working women follows an M-curb. Many retire to start a family. After child rearing it is difficult to reenter the work force on a full time basis so most work part-time. There is a large demand for extra learning from women over the age of thirty-five.

Learning activities offered at public citizens' halls and cultural centres are usually non-vocational. Women who with to enhance their vocational skills can study at vocational centres, where courses are sponsored by local government.

2. Demand and supply for lifelong learning as consumption

In the past it has been said that the enjoyment and promotion of culture were purely for amusement. However, the situation has changed with the increase in leisure hours at weekends for both school children and adults.

People are seeking fulfilment by creating their ow autonomous lifestyles based on their own original ideas and ability'.

At present all learning programmes depend largely on the acceptance they receive from learners. According to a survey completed on Adult learning consciousness carried out in August 1991 by the governments' National Institute for educational reasearch, adults' greatest interest is in recreational learning. The second greatest interest is in sport and the third in primary health care. Also mentioned were an interest in computers for education and the liberal arts.

The current average longevity is about eighty years. Lifelong learning is demonstrated in the activities of grass roots people in local communities. Joint intergenerational activities introduced at specific learning stages would enable future generations to develop life skills and ensure the survival of local culture and traditional customs. Because learning as consumption for children and young people is perceived to take place out of school time, it should involve character building activities and have a strong emphasis on community service and the preservation of traditional culture. Through the pursuit of such activities young people will develop a strong cultural identity. A five day school system was introduced in September 1992 and there has been an increase in recreational activities in coaching schools or juku, museums, libraries and other childrens' centers.

(Adults)

The aims of adult learners are two fold. These days every citizen is expected to live an enriched life, aiming to develop his or her personality to the full and striving to achieve self-fulfillment. At the same time adults have to participate in a balanced independent social and economic development. Adult education should be modified and improved in response to recent changes in socio-economic development with learning contributing to community development.

(Aged people)

Many aged people enjoy participating in leisure learning activities. They can enjoy performances by artists or choose to participate themselves. Local cultural learning centers play a very important role in cultural development, giving everyone the possibility of participating in a wide range of activities.

By taking advantage of distinctive local cultures, community centers play an important role in making people's lives worth living.

Voluntary participation in learning activities will increase satisfaction. These activities are not extravagant or for the affluent. Nor are they simply enabling us to

acquire knowledge and skill. They are for our survival. Learners' participation in planning, programming and decision making is important.

Networking of learning groups leads to development and refinement of programmes. The role of central and local education authorities and the private sector in promoting lifelong learning.

(Children and youth)

For the children and youth, learning as a consumption is said out-of-school activities. In the character building, school education is limited in practice and experienses. In particular human relations and community service in lifelong and traditional culture. Through the participation in community life children and youth, especially traditional cultural activities they will establish cultural identity of their home town with enjoyment.

3. The structure of lifelong learning as consumption

Learning programmes are created in response to supply and demand. To what extent must supply for learning as consumption? Simply meet the desire of leisure-oriented people? Japan has highly developed, profitable cultural and educational industries, which are connected to other businesses such as the media, department store and railways. A tremendous variety of subjects and course levels are provided in response to consumer needs so that if there are insufficient subscribers, courses are deleted.

The fundamental deference between education-cultural industry and public sector is that the former is enterprise aiming profit making and the latter is aiming secure people's rights to learn. In Today's high education carrier society, needs of learning of the people is tremendous variety and specialized, programms of public center is limited because of limited budget, facilities and personells.

The aim of public center is to secure to learn and community development and to offer the opportunity to learn especially for socially deprived people such as aged people, handicapped and econimically deprived people and also offer opportunities to acuire knowledge and skills in order to participate in decision making as a citizen and formation of pleasant amenities for community development. Public sector should be consider to plan the programms based on their caracteristics. There is a specific area in which education-culture is difficult to take up the issues. For instance learning

subject with practice of voluntary activities at museum or library and recreation activity is itself healthy and enjoyable. Cultural activities is self-expression with enjoyment, many people participate freely learning and enjoying. In particular we have to meet the needs of a vast range of specialized learners. However, public learning centers are working on limited budgets, with in adequate facilities and insufficient personnel.

The aim of these centers is to improve community education by offering socially deprived people such as the aged, the handicapped, and the economically deprived opportunities for the aquisition of knowledge and skills. This will enable them to participate in decision making and should ultimately lead to an improvement in the learning facilities provided. The public sector needs to introduce courses in subjects such as human rights peace studies, environmental issues, sustanable development, multi-culturalism and so on. These subjects are not leisure oriented nor are they concerned with investment, however they are essential for our survival because they are concerned with socio-political development.

(Cooperation in promoting lifelong learning)

There is a gap between the education-cultural industry and government and local authorities.

I see the role of the latter as follows:

- to collect, modify, and provide information about learning opportunities
- to research and study the needs of citizens based on learners' evaluations
- to develop learning methods based on community participation

Because it is difficult to implement desirable changes due to restrictions in budget, personnel and facilities, some prefectural governments have established new organizations called the third sector implement and promote their modified life learning programmes. The functions of these organizations are as follows:

- to train professional and group leaders
- to offer advice and assistance on networking to organizations concerned with lifelong learning
- to develop systems and organize volunteers willing to devote their time and talents to artistic activities
- to create efficient liaison systems to link artists and art organizations with their sponsors
- to encourage support from industrial donations

BEST COPY AVAILABLE

4. Future strategies for lifelong learning as consumption

(1) Administration based on policy oriented research at macro and micro levels and dissemination of outcomes.

The following areas should be researched: learning awareness, learners' needs and interests, learning activities and learning conditions.

(2) Marketing of research leading to conciousness raising on the quality of life as described by the writer Koji Nakano in 'The Thoughts of Seihin' Nakano advocates a minimal standard of living and a high quality of thought.

(3) Targeting the consumers. Firstly we should target people who are currently employed then aged people, who have more free time but do not necessarily know how to spend it.

The public sector should support the socially and economically disadvantaged and the mentally and physically disabled.

(4) Access to information on learning programmes, facilities, groups and networks. In today's highly information-oriented society information on learning is readily available.

(5) An evaluation system of lifelong learning as consumption. Learners gain satisfaction from knowning their level of achievement in courses completed. In the traditional Iemoto (master family) system, which is still used in Japan, master or accredited teacher qualifications can be gained in traditional art subjects such as music, dance, flower arrangement and the tea ceremony. Alternative evaluation systems are necessary for testing learners' ability in other subjects, especially for volunteer activities.

(6) Participation in decision-making on programmes used by the public service.

Representatives from trade unions, migrant groups, the PTA, and learners should be involved in course planning to ensure that their learning demands are met. Kawasaki city is a successful example of this type of planning.

(7) Personnel training for lifelong learning programmes.

Local refresher training should take place to ensure that staff act as facilitators and counsellors rather than using school-oriented methods in lifelong learning programmes. To date municipalities have poured their resources into the construction of civic centers, museums, libraries and exhibition halls. Expenditure should now be diverted to staff training, facility improvement, the invigoration of

BEST COPY AVAILABLE

voluntary activities and an increase in cooperation among organizations involved in lifelong learning.

Current facilities could be used as cultural centers offering citizens daily opportunities to enjoy fine exhibitions and performances.

(8) Cooperation between enterprises and trade unions.

Members of enterprises and trade unions are the first group we should target in lifelong learning as consumption. There has been an increase in the number of enterprises which have introduced a voluntay holiday system or promoted voluntary activities. The Saitama branch of HONDA opened a center to promote voluntary activities.

There are numerous, talented people currently involved in enterprise, who could share their skills in community lifelong learning programmes.

(9) Group fund raising for lifelong learning as consumption.

Foundations should give more attention to projects, especially in the initial stages of development. Daihyaku Mutual Insurance is a good example of the extent to which enterprise and assist learners. Its friendship fund offers ¥200,000 (U.S.$1,940) to 150 groups annually.

(10) The preservation and utilisation of culture.

Local traditional cultures are supported by aged adults, who participate in a variety of cultural activities such as folk craft, calligraphy, the performing art and traditional sports. They simultaneously practise the local culture and pass it on to the next generation. In taking advantage of distinctive local culture, learning programmes play an important role in making peoples' lives meaningful and worth living.

(11) The promotion of international exchanges of culture and sports.

International exchanges of culture and sports at every stage of life course are essential for the development of learning programmes.

6. Adult Education and Multimeadia Society : Living and Learning (1996)

I. Multimedia and Contemporary Society in Japan.

The Year of 1983 can be said to be the first year of the new media age in Japan. Today, various communication media, which has effectively contributed to socio-economic development, has deeply penetrated into our daily lives. It has played an important role in economic and social change.
On the other hand, there is so much information available that people are confused about which information they should choose. Computers provide information but they can not select information for you.
It is up to the individual to find way of obtaining and managing appropriate information and knowledge for personal and society's benefits.

1. Multimeadia and contemporary Society in Japan

The terms such as multimedia, internet, personal computer communication have become familiar to us but understanding the meanings of these words is a different matter. There are many who are illiterate in computer technology.
There is a wide gap in technical knowledge between computer users and non-users. There is partially due to people's ages.

(1) The Effective of Multimedia on Society
Mail order sales have become popular these days. Considerable price's reductions result from saving middle margins, which is considerable.
Some newspapers' companies have started offering electronic mail services using personal computer networks. Newspapers via multimedia will soon be realised. However, training people operate of high technology will become a problem.
Technological publication, which started with the invention of the printing machine by Gutenberg five hundred years ago, has also been changing rapidly. Soon every possible information will be able to obtain on the internet.
Virtual reality technology will be developed as an important source of entertainment, enabling us to enjoy our alternative lives which are different from our real lives.
However, the long term influences or effect this will have no human being is yet to be seen.

(2) The Effect of Multimedia on Politics
Central and local government and their organizations will have to face radical changes due to the introduction of new media technology.
"Electronic government systems" using new media technology will replace the conventional ones.
How will the systems of central and local governments have to change?
Two of the most important changes will be an improvement in their efficient and achievement of better friendrier services to the public.
In order to achieve a friendly relationship with the public, these organizations must give the public the right to access to various kinds of information and documents and convince the public that acts fairly.

It means the central and local governments should input various kinds of administrative information and documents into their data bases so that the public can access to these data bases using their networks or the internets. Messages to the public can also send by electronic networks.

The government information we can obtain on the electronic network is very limited at the moment. It is possible to access the Prime Minister's office on the internet. (hht/www kantei go jp)
In the future, Members of Parliament should be access on internets.

(3) The Effect of Multimedia on Business Management

Multimedia will become an important new tool in business management. There are two ways of using multimedia. Firstly, multimedia will bring a new style of business management .Secondly, it will bring an innovated method of business management.

Through the use of multimedia, some businesses can be managed by very few people and even university students will be able to run businesses by using the multimedia technology while studying .

Multimedia is also used for business communication and communicating among business people for their mutual understanding.

If all company employees use personal computers with electronic mail, they can communicate directly with senior members of the firm. This will result in democratising the company system , preventing bureaucratic management and resulting in sharing the information equally.

(4) The Effect of Multimedia on Office Work

The clerical work system will become more co-operative with the use of multimedia technology. No matter where they work, people will be able to communicate easily and worktogether. With telecomuting it will be no longer neccessary to be in the same work place and commuting time will be saved resulting in improved efficiency. The quality of family life will also improve.

(5) The Effect of Multimedia on Life Style

How can we select appropriate or useful information from the massive amount of information provided through information technology and communication services ?

Today, everyone has to have the ability to use this information technology. Multimedia technology is useful to volunteer organizations for networking. It will also be useful to people who participate in some social organizations or activities as they can exchange their opinions and information much more rapidly and easily.

The communicating function of institutions such as schools, libraries and hospitals is enforced and improved by using multimedia technology. There is a necessity for people in communities to have oppotunities to learn to use multimedia technology such as the internet.

(6) The Effect of Multimedia on Education

There are two key words in terms of learning using multimedia technology which are " notworking" and "co-operative learning". Educational institutions are being networked and we can access various kinds of educational information and resources within schools as well as from other schools.

As a result, the availability of educational services has greatly increased. Learners can obtain information and resources on their reaearch topics from anywhere in the world using computer data bases or learn from specialists or exchange ideas with experts regardless of where they live. Learners can communicate with other learners via international network and create new theories based on the information obtained.

By using the multimedia technology , learning methodology will change and co-operative learning will become more important. Learners are to be divided into some groups and each group uses different multimedia technology for their study. The outcomes of each group are then analised together so that a wider understanding of the topic will be possible.

With the use of virtual reality technology, it will be possible to see

BEST COPY AVAILABLE

third dimensional angles for subjects. This will result in clearer understanding and better analysis of the subject matter.

As I mentioned previously, learning using the multimedia technology will lead to co-operative learning and teaching. This learning method will require to an ability to express opinions clearly and listen to others' opinions carefully. Learners will also be required to express their opininions independently.

There are many people who are desire to extend their knowledge but are unable to do so because they live in remote areas or do not finding time, etc. Learning using the multimedia technology will be of great benefit to these people.

Children generally regard multimedia technology as a part of computer games. Combining the functions of education and entertainment has become a trend. Nowadays, even infants use computers

However, we should not forget the fact that the development of multimedia technology might create negative effects such as real experiences being overwhelmed by unreal experiences, over dependence on information, malfunctioning human characters caused by excess information and so on. The creation of harmful effects on human beings will be inevitable.

Consequently, we should tackle the negative effects of multimedia technology and emphasize the positive effects which will develop the spiritual and cultural side of human beings.

2. The Present Situation of Learning Using Multimedia in Adult Education

Personal computers sold very well in Japan since Windows 95 was released for sale in November 1994. According to the white paper of the Ministry of the Post and Telecommunications published in June 1996, there were 9,470,000 computers operated in January 1995 and the number of people who use them will approachone hundred million soon.

BEST COPY AVAILABLE -

The largest number of internet users can be found in the U.S.A. with more than 6,500.000 computers , followed by Germany, the United Kingdom and Canada. Japan ranks sixth with 269,000 computers.(60% ofthose of Germany and the United Kingdom.)

There are many Japanese computer users who are frustrated because they do not know how to operate them.
The information desk of NEC, whose market share in computer sales in Japan is approx 50 %, receives about 3000 telephone enquiries every day regarding operating or how to solve mechanical troubles, etc.

Computer communication in the Japanese language is notyet possible so English or Romanised letters are used to send internet mail overseas. This is one of the problems for those who are not good at English.

Schools which had installed computers in 1994 :

Primary schools	66.1%
Junior High Schools	98.4%
High Schools	99.9%
Special Education School	92.5%

The rate of Adult Education institutions which install computers is low.

Multimedia technology courses for adults are offered only through the exte nsion courses of junior and senior high schools. However, multimedia technology courses run by private institutions suchas technical colleges o r computer schools are very popular.

Some computer manufacturers run schools and run classes. For instance, the NEC PC College runs courses from 9:15 am to 21:15 pm with six lessons everyday including Saturdays and Sundays. These classes are always over subscribed.

Student ages range from 3 to 91 and coupons have to be bought for lessons. Each unit costs 1000 to 4300 ycn depending on the class content.

BEST COPY AVAILABLE

There are three different courses, which are the introductory course, the expert course (in practical and multimedia technology) and the childrens' course.

3. The National Educational Policy on Multimedia Technology

According to an Ad-hoc Council of Education of the Ministry of Education, Science and Sports report, the definition of the phrase " an ability to utilise information" is "an individual's basic ability to select and utilise information".

There are four elements in this ability:

1) The ability to evaluate, select, arrange and manage information as well as to create new information and communicate with it.
2) The ability to understand a characteristic of communication , and the effect which it might have on human beings and an information-oriented society.
3) Recognition of the importance of information and responsibility for information.
4) The ability to understand characteristics of fundamental elements of the information society and information technology(especially computers) and to obtain basic operation skills.

The Ministry has also proposed the following full-scale preparation for the infrastructure of the information society.

A. Establishing a multimedia environment

(1) Practical use of media, such as printed materials, pictures, telecommunication and computers

(2) Developing software and machinery to be able to use letters, pictures, sounds, etc.

B. Establishing software libraries

Software libraries which collect and display educational softwares so that teachers can search and use resources for their teaching.

BEST COPY AVAILABLE

C. Employing multimedia technology specialists in educational institutions.

D. Establishing computer networking systems for educational information in adult education institutions.

E. Utilising library information and data base.
Information should be stored and the public should have access to it.
- offering interesting information
- offering historical information
- offering proper information which people want to obtain
- offering ombsperson service

4. Problems and Future Directions

The speed of the development of the information society is faster and more extensive than expected. In the future, it is likely that all social systems including the working environment and daily lives will have to change.

We must consider the content of the information we offer, which might affect other people. Pornography is not only information which causes problems to our society. More serious problems related to it will be the infringement of privacy and human rights.

Useful or goodwill information can instantly spread throughout the world, but so can information which might damage people. Is it possible to solve these problems ?

The Internet has not been controlled or managed by a centralized administration system but it has been spread like the self-multiplication of amoeba.
It is impossible for us to control the world internet. The most important task will be for us to find out ways to solve these problems and to establish rules which we must obey for the future.

BEST COPY AVAILABLE

7. Adult Education from viewpoint of Development Industrial Countries of the Far East (1993)

1. The cultural climate of adult education in the Far East

The Economic development after 1970s' in the Far East has been remarkable. If China, with a population of 1133 million is added the Far East region is not only a textbook case of economic development but also will become a threat (major competitor) to the world economy.

Before the great Navigation era of the 15th century, this region including China, Japan, Korea, Hong Kong, Taiwan, Macau and Vietnam shared both Hànzì (Chinese letter forms) and Confucianism. Hànzì is quite different from European alphabets. In Hànzì the symbol by itself rather than in combination with others expresses a meaning or idea. Transmitted through literature, the Confucian teaching and system of this region produced the 'Hànzì-Confucian Cultural Zone'. It spread in the 3rd century to Korea and in the 7th to Japan and it promoted a very high standard of culture and education.

Since then, Hànzì learning and Confucian teaching have become very respected and people have followed the morality and lifestyle of Confucianism.

In the Far East, learning was ranked highly by Kǒng Zǐ, the founder of Confucianism. For that reason, people were very conscious of learning and educational standards. 'Kǎ jǔ' (the imperial examination system) had been implemented since the 6th century in the region. In this system a person who mastered the arcane aspects of Confucianism and passed the examinations obtained a high position in the imperial hierarchy.

Even in the present this tradition influences people to respect examinations, qualifications and certificates and academic careers. Even poor parents are enthusiastic about education for their children, especially in Korea and Japan.

Confucianism was behind the 'ruler's logic' of the civil war in China. The morality and system of Confucianism requires a family-like "hé" (harmony). That is, the integration of family, society and state should have the same strength as relationships like those of a father to a son or a teacher to a student. Individuals should devote selfless loyalty to the group, society or state to which they have affiliations.

Many people have pointed out that this loyalty has contributed to the rapid economic growth

in countries of the Far East.

Confucianism is very strict in its teaching that men is superior to women. This consciousness and the attitudes it promotes are still deep rooted in sex roles and social systems in the Far East. Women may be regarded as cheap and disposable labour.

Also, the logic of loyalty to the society and the state easily fitted Karl Marx's theories. Now China and Vietnam have taken up this ideology.

After the Second World War, Japan and Korea experienced the occupation of the USA. And Taiwan was also very much influenced by the USA from the assistance it received. These countries were influenced by American democracy and way of life. Hong Kong is still under the administration of United Kingdom.

At present Korea and Vietnam no longer use Hànzì but Korea has taken up promoting the Confucian spirit as an educational policy to foster national identity.

	GNP(US$) *1	Sec. school student(%) *2	Higher education student(%) *3	Literacy rate (%) *4
Korea	6,408 (91)	97	33.9	94.0
Japan	33,405 (90)	99	30.6	99.3
Hong Kong	2,389 (91)	75	12.8	—
China	370 (90)	48	1.7	69.3

*1 Asian Affairs, Asian Economic Institute, Japan
*2& *3 Source UNESCO statistics, Year Book 1992
*4 UNESCO Regional Office, Bangkok, 1988

2. The terms used to define the learning of adults in the Far East

To define the learning of adults, Japan, Korea and Taiwan use the words "social education". The term "social education" used by Japanese is probably equivalent in the West to a "liberal adult education". It does not lead to qualifications and is pursued by the learner only because of an interest in learning and a desire to promote a more mature and wiser society.

The 1949 Social Education Law in Japan, defined "Social education" to include systematic educational activitie (including physical education and recreation) primarily for out-of-school youths and adults, and excluded such educational activities as are conducted in schools as part of curricular work in accordance with the School Education Law. In October 1987, the Ministry of Education, Science and Culture promulgated a policy titled "Educational Reform towards the 21st century" which moved towards a lifelong learning system.

In this connection, 'andragogy' is the term (associated with adult education rather than social education) which is gradually coming into use among research workers.

Korea had used "social education" with concept of non-formal education, similar to Japan. In 1980 "Social Education Law" was promulgated with new educational movement. Its development

was discovery of educationally deprived people and literacy education movement. In the same year 1980 "Lifelong Education" policy implemented.

Hong Kong and Macau use the term "continuing education". Hong Kong emphasises workers' education. In Macau, a territory where people are in transit, civic education is stressed.

Vietnam use the term "Non-formal education". Non-formal education in Vietnam stresses scientific and technical development and gives priority to economic development. However, Vietnam also emphasises democratization and humanization of social life. This means education for illiteracy among adults, education for dropouts children and training of workers especially in rural areas.

In Hong Kong and Macau, it is recognized that the English language is needed in adult education, for modern development.

China has used the term 'Adult education' since 1984 when an *International Symposium on Adult Education* was held in Shanghai sponsored by the International Council for Adult Education. Before that, terms like 'cadres' education', 'workers' education', and 'peasants' education' were used. 'Adult education' was rapidly adopted and has developed further. Most attention is paid to on the job training.

3. The Scope, content and systems of adult education in the Far East

Japanese social education activities are carried out in diverse ways based on people's voluntary and spontaneous desire for learning. Contemporary society is seen as a highly information-intensive society, an international society, an aging society and one in which there is equal and joint participation of men and women. In this context, every citizen is encouraged to live an enriched life, to aim to develop his or her personality to the full and to strive to achieve.

In Korea, social education stresses on literacy, education for all and the need for manpower for economic development and Confucian teaching for the moral stability of society as well as the state. The educational policy of lifelong education stresses training for officers, aiming for democratic and capable administrators and clerical workers. The purpose is to meet the administrative needs for an able management conscious of the need for service to the people. A secondary purpose is vocational training for workers, mainly for workers of heavy and chemical industry. Since 1980 the Korean economy has rapidly improved. Because of the need for manpower, enterprises themselves train workers using up-to-date ability development theory, and systematic and continuing training. "The Semaul Movement" is the most distinctive adult education programme in Korea. This movement is a national campaign for community development aimed at improving the spiritual quality and economic progress of the nation.

Social education in Taiwan aims for harmonious development in the community and to raise the level of the cultural standards of the people. It promotes eight common moral themes such as loyalty, filial piety, benevolence, justice, harmony, equality and so on from Confucian teaching. Since 1991 the State has implemented six year Building Projects with the purpose of fostering the potential abilities necessary for industrial development, the promotion of balanced development of the community and raising the level of the quality of life.

In 1991 "a guiding principle of integration of the nations (Taiwan and Mainland China)" was adopted, influenced by the Chinese Culture revival movement.

In Hong Kong there is very little government commitment to continuing education as a development strategy. Continuing education in Hong Kong emphasises workers' education. Workers need to develop as total human beings, as producers and citizens. Workers' education enables them to lead a healthy working life. A Hong Kong leader says the programme should be designed to empower workers to think, to question, and to participate in making cultural, social, political and economic policy and decisions and to bring about change.

The content of adult education in China is aimed toward increasing production. In China adult education is divided into two categories, that is academic career work and non academic career work. Adult education schools are a part of the non academic career area and include literacy education in accordance with a 1988 regulation concerned with the eradication of illiteracy. In 1987 the Chinese State Education Commission promulgated the *Decision on Reformation of adult education and Development* from which follows:

1) consciousness raising of the whole society on the important status and influence of adult education
2) stress on the implementation of inservice training
3) reform and raising the level of efficiency and quality of adult education schools
4) active implementation of continuing education, professional training and on the spot training after graduation from university.

In summary, in the Far East there are as diverse definitions, concepts, and contents of adult education as there are levels of economic development.

However, the author understands the term 'andragogy' refers to education or learning in adulthood as a lifelong learning process. The purpose of adult education is to develop the abilities of adults, enrich their knowledge, improve their technical or professional qualifications or change their attitudes or behaviour. Its aims are two fold; that is full personal development, and participation in balanced and independent social and economic development. At present every citizen is expected to live an enriched life, aiming to develop his or her personality to the full and striving to achieve self-fulfillment.

4. The relationship between the education of children and youth and the education of adults

The author expects that scientific studies of adult education will be developed under the category of 'andragogy'. Adult education, which deals with mature humans will not keep on borrowing pedagogic theories mainly based on the personality development of younger generations. Of course, as a branch of the science of education, 'andragogy' will share the fruits of educational research to a certain extent with pedagogy both which have taken responsibility for increasing the philosophy and theory of education overall.

Japan and Korea have moved to lifelong education which means that education starts from birth in Japan and from foetus stage in Korea and continues to the end of life. In Japan, education

or learning for children and young people used to be oriented towards school education or formal out of school education, and youth education was included in 'social education' which merely stressed group activities. Since September in 1992, a five-days schooling system has been established in Japan. Leisure or free time activities are increasing at Juku (second schools which provide 'coaching' and other programmes), museums, libraries and children's centres. Now there is hot discussion about what constitutes basic scholastic ability.

Adult education and youth and children's education sometimes have joint intergenerational programmes and courses to develop life skills and to transmit local traditions and culture in the community.

In 1987 Korea promulgated a Youth Law which aimed to upgrade the function of the family, the school and youth activities out of school. It especially promoted vocational training for working youth. It emphasised national spirit and a recognition of free democratic ideology and education as well as an understanding of socialist countries and looked towards a future unification of north and south Korea.

5. The place of adult education in contemporary society

The almost developed countries in the Far East give adult education an important status among their policies for economic development both to secure a high level of manpower and to foster national identity. However, these countries at present are suffering from potential and real public hazards. They are not yet fully aware of their severe environment and health problems. Adult education offers opportunities to learn about health, improving the environment and the quality of life, and about sustainable development and politics.

The OECD discussion paper about *High Quality Education and Training for All* suggested two categories should be part of an educational policy, one is "lifelong learning as consumption" and the other is "lifelong learning as investment". Of course the terms consumption and investment are borrowed economic terms. Cultural and recreational activities are not practiced for the sake of future economic development but for the personal satisfaction they bring. This type of activity could be called "consumption" in economic terms. A result of recent socio-economic development and changes, should be an improved quality of life. Adult education should contribute to this enrichment through access to culture and learning. Adult education should contribute to community development. It should provide opportunities to learn about social welfare, tax, administration, and politics using the method of participatory research.

In this age, large population are moving beyond their own borders for political, or economical reasons, as a refugees or migrant workers. Their host countries become multiracial and multicultural societies. Adult education should take into account these phenomenon. Considering such diversity of culture in a community, we should recognize that adult education could help to create the political meanings of culture and new citizenship.

The author understands that adult education in a society should contribute towards:

1) enabling individuals to become active participants in the process of social change that will lead to sustainable development and a peaceful society

2) promoting the overall development of vocational capabilities of workers through their working life
3) universalisation of education in a lifelong process of rectification of major inequalities based on sex, race, age and social class.

6. Adult education as a matter of an individual's personal interest and as the responsibility of enterprises and organisations, communities or the state

According to the survey *Learning consciousness of adults* in August 1991 carried out by the Japanese Government's National Institute for educational research, adults' greatest interest is in learning hobbies, the second is in sports and recreation activities and the third is in primary health care. Also mentioned were an interest in computers, and in liberal arts.

NGO organise programmes based on their aims. In Japan a tremendous number of small study groups and circles exist. Their activities are based on group work and the subjects of learning are decided according to the interests of group members. These are sometimes connected with voluntary services in the community and may take place at library, museum and social welfare facilities.

In Japan, private cultural centres supported by industry are highly developed. It is an educational or cultural profit making industry and a side business of newspapers, broadcasting, department stores and railways. They provide a tremendous variety of levels and subjects of courses. Not so often industry also offers financial assistance to NGO concerned with adult education to promote their activities.

The author understands that the responsibilities of each of the local states are the following:.

1) collection, adjustment and provision of information about learning opportunities
2) research into and study of the needs of citizens and evaluation of learners
3) development of learning methods based on community participation
4) the training of professionals and group leaders
5) the introduction of advice and other assistance on networking among organisations concerned with adult education.

In conclusion, adult education in the Far East should consider not only economic development but also sustainable development and cultural development. It will mean a more human oriented approach, participation in decision making and the planning of programmes by the learners themselves, and a more delicate approach to the development of planet earth.

References

1. Atuji Tetuji, *Vector of Kanji*, 1993, Chikuma Syobo
2. Boku Seiu, *Adult Education in Korea*, Syogaikoku no Syogaikyoiku, Japanese Association of Lifelong Education, 1990
3. Rita Hoi Yee Kwok, *Program of workers' Education for Social Change*, 1992

BEST COPY AVAILABLE

4. Dong Ming Chuan, *China's Adult Education in the 21st Century*, International Symposium on Adult Education and Economic Development, Shenyang, 1993
5. *Lifelong Education for Adults - An International Handbook*, edited by Colin Titmus, Pergamon Press, 1989
6. *45 years of Educational Development in Vietnam*, Ministry of Education of the Socialist Republic of Vietnam, 1990, Hanoi
7. *Constitution 1992 Socialist Republic of Vietnam*, Foreign Language Publishing House, The GIOI, Hanoi
8. *The Development of the continuing Education System in Vietnam-Policy Workshop on Centre for Educational Cultural Exchange and Development*, CECED, Oct. 30-Dec. 2, 1992, Hanoi

Appendix: Outline of Central Council for Education's 1st Report

Concerning a Model for Japanese Education in the perspective of the 21st Century

1995

Giving Children Zest for living and Room to grow

Ministry of Education, Science, Sports and Culture

Introduction

The Central Council for Education has carried out discussions into the above topic of inquiry as requested by the Minister of Education, Science, Sports and Culture in April 1995. Following the public announcement of "Summary of Deliberations" in June this year, the contents are hereby brought together in a first report.

The composition of the report is as follows:

Part 1: The future model for education

Part 2: The future model for the roles of and liaison between schools, families and communities

Part 3: The model for education in response to such social changes as internationalization, the growth of an information-oriented society and the development of science and technology

The next topic on which the Central Council for Education will conduct discussions is "Education which responds to each child's ability and aptitude, and the improvement of articulation between different levels of schooling."

Part 1: The Future Model for Education

[The Present State of Children's Daily Lives]

Children possess positive aspects but lack room to grow. Other problems include under-developed social side and moral sense, delayed independence and problems concerning health and physical stamina.

- Educational power of families and communities continues to decline.
- Future society will be affected by even greater advances in internationalization, information and science and technology. It will be a period of acute change, the results of which are impossible to predict.

[Basic Direction of Future Education]

- Education should be capable of making swift and appropriate responses to social changes, while continuing to uphold timeless, unchanging values like a rich sense of humanity.

* The characteristic and ability most called for the future world is zest for living to cope with an acutely changing society:

-The ability to identify problems for oneself, learn by oneself, think for oneself, make independent judgements and actions and solve problems well.

-A rich sense of humanity capable of self-reliance, cooperation with others, compassion for others and sensitive to feeling,

-The health and physical strength in order to live a vigorous life.

* In future education, the emphasis will be on nurturing zest for living through schools, families, and communities. To nurture zest for living, it is necessary to increase respect for individual it),

-- Viewpoints for Nurturing Zest for Living --

-Promote a balanced education based on liaison between school, families, and communities and expand education in the home and community. "

-Increase opportunities for children to have contact with the natural world and society.

-Develop an emphasis on nurturing zest for living in school education.

-Give children and society as a whole more room to grow (in order to nurture zest for living in children it is first necessary to give them and society, as a whole more room to grow).

[Topics of Particular Importance]

* Reduce the excessive competitiveness of the examination system (give further s study to the problem at meetings of the Council)

* Bullying and Refusal to Attend School

-The problems of bullying and refusal to attend school are deeply related to the nature of present-day society and should be addressed to society as a whole. Regarding their background, it is thought by some that they originate in the emphasis placed upon "homogeneity" in Japanese society.

-Remove inclinations to homogeneity, and nurture attitudes and values which attach importance to the individual and respect individuality.

-- Practical Measures --

-Form close mutual ties between families, schools and communities.

-Cultivate basic moral values in the home and raise children as part of the community.

-Create schools which place a value on each person and provide a real feeling of the joy of existence and of self-realization.

-Schools should make a concerted response and take an unequivocal stance in regard to bullying.

-Improve education advisory systems in schools by enlisting the cooperation of specialists and equip bodies outside the schools to provide additional advice.

-Make schools into open institutions which maintain ties with the home (discuss how to allow children to change school with greater flexibility, how to make positive use of the guidance facilities, and how to make effective use of the Test of Lower Secondary School Graduation

Certificate for those who were allowed to postpone or were exempted from the compulsory school attendance."

-Concerning the guidance of children who refuse to attend school, do not focus solely on trying to return the children to their normal circle of friends and pattern of life. It is also important to look at ways of patiently helping them to overcome their negative attitude to school b), developing their individuality

Part 2: The future Method for the roles of Liaison between Schools, Families and Communities

Chapter 1: The Model for School Education in the Future

*Make the cultivation of zest for living a central aim replace the emphasis accumulation of knowledge by attaching importance and thinking for oneself. To attain this, make school an educational environment where there is room to grow and give educational activities room to grow to give value to the individuality of each child.

[Concerning Future Reform of the School Curriculum]

* Carefully select educational content and give thorough treatment to the basics.

-Make a careful selection of basic educational content and reduce lesson hours (identify material which tends to be knowledge for knowledge's sake, or which is mere memorization, or which is duplicated in different levels of schools, grades or subjects).

-When deciding whether or not to introduce material in response to new social demands, look closely at its degree of necessity, and be discriminating.

* Promote education which nurtures the individuality of each child (introduce flexibility), in the curriculum, improve teaching methodology and create schools with their own character).

-Lower Secondary Schools -- Extend the scope of selection in regard to teaching hours for each subject.

-Upper Secondary Schools -- Reduce compulsory subjects, content and number of units and expand pupils' scope of selection. Make positive studies into ways of taking measures in each school to give unit recognition to volunteer activities and university course work. For the time being integrated courses should be provided within the present scope of school attendance.

* Improve education with the aim of enriching the human spirit and strengthening the body.

-Expand education, with the aim of cultivating a rich sense of humanity through various educational activities such as Moral Education and Special Activities, as well as through the substance of each subject. In this connection, extend opportunities for experience especially in such fields as volunteer work, the natural world and employment experience.

-Develop the foundation for lifelong healthy habits by encouraging activities which promote

health in mind and body and participation in sporting activities.

* In order to promote cross-curricular, integrated instruction, create time by carefully selecting subject content and use this time to establish "Period for Integrated Study". Possible learning activities during this period include integrated study, task-based learning and hands-on learning on international understanding, information, environment, volunteer activities, experienced in the natural world, etc. These activities should be developed at the discretion of each school, with a sense of creativity and ingenuity, and in response to factors such as the level of the school, the children's level of development and the actual conditions of school and community. In these activities, no numerical evaluation based on examination performance should be made.

[Concerning Future Reform of the School Curriculum]

* It is necessary to make an early start to discussions concerning the composition of future curriculum, including their reorganization and integration. To this end, a standing committee should be established at the within the Curriculum Council to maintain surveys and discussions into the subjects, and its findings reflected in policy-making.

[Conditions Necessary for the Realization of a Modernized School Education]

The following conditions are important in effecting a Modernized School Education.

* Improve teaching staff placements (bring pupil-teacher ratios nearer to the levels of the United States and Europe).
* Enhance the quality and ability of teaching staff (improve and expand initial and in-service training and employment of teaching staff. In particular, as regards the training of teaching staff, it is necessary to examine improvements to teaching training subjects <e.g. education counselling>, to on-the-job teacher training and to training which utilizes postgraduate degrees. Also, improvements should be made to education and research in teacher training universities).
* Make use of adults outside the school (make use of special non-permanent teachers' system, increase assistant language teachers(ALT) and system engineers(SE)).
* Improve school buildings and the educational environment (provide an environment with room to grow and "refinernent," with information networks, etc.).
* Establish ties with related bodies and specialists (school counsellors, etc.) and improve and promote placement of school counsellors.
* Expand pre-school education (it is necessary to carry out wide-ranging discussions on pre-school education, such as improving the function of kindergarten as pre-school education centres in the community).
* Expand education which takes into consideration disabilities (nurture zest for living in disabled children, irnprove the curriculum arid methodology from the viewpoint of optimum social independence and participation, improve educational conditions, promote educational exchanges, provide better equipment to kindergarten and upper secondary schools, expand vocational education and teacher training).

Chapter 2 The Future Model for Education in the Home

* In regard to the education and character-building of a child, ultimate responsibility is borne by characteristics and abilities of zest for living through contact with family members.
* It is important to ensure that family members spend time together. For this purpose, conditions which provide room to grow in society as a whole should be promoted.
* Appeal to fathers to fulfil their responsibility toward education in the home and to the business world for cooperation.

[Policies for Arranging and Enriching the Conditions Required for Education in the Home]

* Expand learning opportunities related to education in the home (provide s study opportunities using new media).
* Promote the creation of networks supporting child-rearing in everyday)' living environments.
* Expand the opportunities for joint parent-child activities and experiences (volunteer activities, etc).
* Support and encourage fathers to participate in home education (provide workplace learning opportunities on education in the home).

Chapter 3 The Future Model for Education in the Community

* In order to nurture zest for living in children, provide a program of diverse activities involving nature and aspects of social and everyday life.

[Policies for the Enrichment of Education in the Community]

* Establish more room to grow in society, as a whole and improve conditions from the viewpoint of encouraging independent activities in the community.
* Improve facilities for such activities (provision of playgrounds, use of school facilities, expansion of social education and cultural facilities and development of new programs, creation of new sports environments).
* Expand opportunities for activities.

-Promotion of community, activities, maintenance and reintroduction of festivals and traditional arts.
-Boost volunteer activities.
-Promote exchange activities between city areas and remote communities.
-Improve long-term nature activities.

* Promote activities of young organizations, etc.

* Train and secure the existence of leaders.
* Expand provision of information.

Encourage the development of the "fourth sector" (relationships based not on community ties, but on interests and hobbies; develop educational spaces to raise children)

[Policies for Structural Improvement for the Enrichment of Education in the community]

* Make local boards of education take a more active role in improving the every day environment as an instrument in a child's education.
* Propose the establishment of "Community Education Liaison Councils" (centred on a body such as the local boards of education with the participation of various local bodies, in liaison and discussions) or "Community Education Activation Centres" (public c corporation which carries out liaison, discussions and executes projects) as a policy for improving education in the community through the community.
* Carry out a systematic policy based on contacts and cooperation between national, prefectural and municipal bodies. Promote mutual ties among personnel involved in private education initiatives through culture, sports and other activities.

Chapter 4 Liaison between Schools, Families and Communities

* Boos t liaison between schools, families and communities.
* Promote a more open school in the community (liberalized school management, participation of community members and parents as part-time teachers and school volunteers; open school facilities to public use and reform the management system to enable this; make use of spare classrooms; study combined use of school and social education facilities).
* Reduce the role of the school.

-Remedy the situation in which a school bears tasks which should be performed by the home or community (home and community bear the burden of tasks such as teaching everyday manners, extra-mural supervision and instruction, etc.).

-In regard to school club activities, while affirming of their importance as part of school activities, it is necessary to remedy excesses such as the "win-at-all-costs" mentality. Also, based on actual conditions in school and community, it is necessary to leave to the community those tasks which it can appropriately and capably perform itself.

-Be discriminate in the arrangement of events, meetings, etc.

* Discuss a way of giving school credits for out-of-school activities.
* Expand PTA activities (hold events on evenings and holidays with participation and cooperation of former students.
* Expand activities of boards of education (appoint a person of ability as superintendent; improve the system in small municipalities.

* Request mass media and the business world to positively cooperate in children's education

Chapter 5 On the Implementation of the Comprehensive 5-day School Week

* The comprehensive 5-day school week is intrinsically linked to the future educational model which aims to give children zest for living and room to grow. As part of this reform, it should be fully introduced early in the 21st century.
* At the time of revising the course of study (careful selection of educational content, etc.), lesson hours as a whole should be reduced, thus contributing to the smooth introduction of the 5-day school week. Appraisal of scholastic ability should be made not only on the basis of the quantity of knowledge, but should also take into consideration a child's zest for living.

[Points Requiring a Special Attention with regard to the Implementation of the Comprehensive 5-day School Week]

* Expand out-of-school activities and improve educational power of the community.

-Approaching the introduction of the comprehensive 5-day school week, the Ministry of Education, Science, Sports and Culture in concert with related ministries and agencies, should draw up guidelines on the provision of a system offering out-of school activities, and, on the basis of this, municipal boards of education should draw up their own plan of Acton. This should include arrangements for children with disabilities and for kindergarten and elementary school lower grade children whose parents are not at home on Saturdays.

* Reduce the excessive competition of the examination system and provide room to grow.

-Continue discussions in the Council on a policy for reducing the excessively competitive examination system.

-Request understanding of parents and restraint of juke authorities regarding juku attendance on Saturdays.

-Request appropriate guidance concerning moderation in regard to Saturday club activities.

* It is desirable to carry out measures on a uniform nationwide basis in regard to all types of national public and private schools (it is strongly desirable to induce private schools to move in concert with national and public schools).

Part 3 The Model for Education in Response to Internationalization, the Growth of an Information-oriented Society and the Development of Science and Technology

Chapter 1 The Model for Education in Response to Social Changes * Basic Viewpoints

-Importance of nurturing zest for living.

-Carefully select educational content, create education in which there is room to grow.

-Attach importance to guidance that values the process of reasoning and empathizing with the child's emotions and doubts.
-Strengthen mutual ties between regular subjects, Moral Education and Special Activities and develop educational activities devised for the whole curriculum.
-Develop integrated educational activities which extend across the subject boundaries.

Chapter 2 Internationalization and Education

* Strengthening and enriching education for international understanding.
-Cultivate a wide outlook together with an understanding of foreign cultures and a positive attitude towards living in concert with people of different cultures.
Deepen understanding of Japanese history and traditional culture and attach importance to the establishment of a Japanese identity.
-In international understanding education boost the ties between regular subjects, Moral Education and Special Activities and attach importance to active learning and themed studies.
-Establish diverse international exchange activities such as study abroad and sister ties between schools and promote international exchange using the Internet.
-Enhance teaching abilities of teaching staff by improving initial and in-service training, sending personnel overseas, etc.
The importance of foreign language education
-Improve foreign language education, putting value on the cultivation of communication abilities such as listening and speaking (improve the curriculum, teaching method, training abilities selection of entrants, etc.)
-Regarding foreign language education in elementary schools, while not introducing it as a uniform subject in the curriculum, in accordance with school and community, conditions, children should be given the opportunities to experience English conversation and to learn about foreign customs and culture as part of the "Period for Integrated Study" and Special Activities. For this, it is desirable to make use of native speakers.
* Improving and expanding education for Japanese children living abroad, Japanese children who return after living abroad and foreign children residing in Japan.

Chapter 3 Education and the Growth of an Information-oriented Society
* The Systematic implementation of information education.
-Cultivate information literacy for an advanced information and telecommunications society --basic temperament and ability to independently select and make use of information and information equipment and to send information.
-Boost information education systems in elementary and lower and upper secondary schools.
-Improve computer hardware and software.

* The qualitative improvement of school education by means of utilization of information communications networks

-Make full use of information communications networks in order to form networks between schools and various bodies. Make positive use of this to improve and expand educational activities and to s supplement study for children living in remote areas or undergoing treatment in hospital.

-In the near future, link all schools to the Internet and carry out practical studies into use of the Internet.

* The establishment of a Modernized School to cope with the advent of the advanced information and telecommunications-oriented society

-Construct "open" schools capable of sending their own information by upgrading the nature and functions of school Information communication-related facilities and equipment and forming networks with various bodies.

-Promote improvements in initial and in-service teacher training and make use of specialists such as information processing technicians.

-Create a mid- and long-term integrated action programs relating to multi-media in education.

-Create a data base from collected education-related and consolidate the functions of a national education information centre to provide information nationwide.

* Overcome the "dark" sides of the information-oriented society, such as the attenuation of human relationships and loss of natural experiences. Work to raise humans balanced in mind and body and to cultivate information ethics.

Chapter 4 Education and the Development of Science and Technology

* The improvement of education in connection with the development of scientific fundamentals

-Increase children's interest in science, developing rich scientific fundamentals, observation techniques and thinking. Do this by putting value on children's free expression and helping them to experience the "Joy of discovery" and the "joy of creation."

-When teaching science try to draw links with other subjects, thus promoting instruction related to the relationship between science, humans and nature.

-Enhance the teaching ability of the teaching staff through the expansion of initial and in-service training, and make use of researchers, technicians and other members of society.

-Improve the study environment by upgrading facilities for observation and experiment and "science study centres."

-Improve selection of personnel ensuring that they are capable of appropriate scientific observation and thought.

* The provision of various learning opportunities in the community

-Flt out science museums and other facilities so that children can directly touch and move objects, experiencing them with their five senses.

-Promote the holding of seminars and the provision of opportunities for looking around university and corporate facilities, allowing children to contact with the interest and attraction of science

-Improve systems providing information on the various study opportunities.

Chapter 5 Education and Environmental Problems

* Improving and strengthening environmental education

-Promote environmental education from the viewpoints of "learning from the environment," "learning about the environment," and "learning for the environment."

-Promote environmental education which relates to regular subjects, Moral Education and Special Activities and attach importance to active learning.

-Nurture caring feeling towards the environment and nature and cultivate a practical attitude, temperament and ability to act independently to preserve the environment and create a better environment.

-Increase teaching ability of teaching staff through the expansion of initial and in-service training, and make use of nature conservationists land other members of society.

* The provision of a varlet), of learning opportunities in the local community),

-Expand nature observation, nature activities and other opportunities for children to get to know nature.

-Expand opportunities for various forms of active learning, such as environmental study classes at National Children's Centres, etc.

-Get universities and business companies to help arrange study opportunities on environmental problems.

-Improve systems providing information on the various study opportunities.

-Encourage volunteer activities for the purpose of coping with environmental problems from the standpoint of what each person can do in their own immediate surroundings.

Issues for Future Consideration

* Following the first report, discussions should be begun on the subject of "education which responds to each child's ability and aptitude, and the improvement of articulation between different levels of schooling" (topics include educational reform in upper secondary schools and universities, Improvement of upper secondary school and university selection procedures, introduction of unified secondary education and exceptional educational measures). At the same time, there should be a continuation of discussions on the subject "the model for education in response to internationalization, the growth of an information-oriented society and the development of science and technology.